THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. I. NEW-YORK, SATURDAY, OCTOBER 22, 1831. No. 31.

"WATCH AND PRAY."

O, WATCH and pray, thou canst not tell
How near thine hour may be;
Thou canst not know how soon the bell
May toll its notes for thee.
Death's thousand snares beset thy way,
Frail child of dust, O watch and pray!

Fond youth, as yet untouch'd by care,
Does thy young pulse beat high?
Do hope's gay visions, bright and fair,
Dilate before thine eye?
Know, these must change, must pass away,
Fond, trusting youth, O watch and pray!

Thou aged man, life's wintry storm
Hath sear'd thy vernal bloom;
With trembling step and bending form,
Thou art tottering to the tomb;
And can vain hope lead thee astray?
Watch, weary pilgrim, watch and pray!

Ambition, stop thy panting breath,
Pride, sink thy lifted eye;
Behold the yawning gates of death
Before thee open lie;
O hear the counsel, and obey,
Pride and ambition, watch and pray!

O watch and pray: the paths we tread
Lead onward to the grave;
Go to the tombs, and ask the dead,—
Ye on life's stormy wave;—
And *they* shall tell you, even *they*,
From their dark chambers, *watch and pray!*

From the Presbyterian.

TO A NEGLECTED HARP.

HARP! pensive soother, friend of former days!
Why on the willow hangs thy fragile frame?—
Why silent lie those chords, that might speak praise,
And light their breathings with a heavenly flame?

"O! wake once more!"—with new—with holier tone,
The soul's deep path, through light and shade to trace;
As weak, yet trusting, slow she journeyeth on
From hope to rising hope,—from grace to grace:

"O! wake once more!"—attuned to higher love,
Tell of each gift enjoyed,—each mercy given;
Affection's strengthening flight to realms above,
Faith's growing rapture in a promised heaven.
Wake!—and let fervid feeling grateful roll
O'er each high theme that fills the new-created soul.

A. W. M.

OFFICE FOR THE SICK.

For the Churchman.

CONVERSATION BETWEEN A SICK CLERGYMAN AND A CLERICAL BROTHER WHO VISITS HIM.

Visit VI.

Visiter. I have called to inquire after the health of my worthy brother this morning.

Sick Clergyman. I thank you, I am rather easier; GOD be praised for all his mercies. By your gown and book, I observe you have been called to perform one of the offices of the Church.

Visiter. Yes, *two.* Last evening I reached home from some parochial visits, just as the heavy rain commenced, which you know continued so violently to fall through the night; and I found on my desk a name and a number, with a request that I would come immediately, "as the person was dying." The place was at the other end of the city, something near two miles distant: but there was no time for deliberation; go I must, and go I did. The poor woman I found in the last stage of a consumption,—perfectly resigned to the will of GOD,—having been many years a devout communicant in an adjoining parish. The family consisted of a son and a daughter; the latter had been married to a man who had forsaken her, and she was struggling to support herself and three children, while her brother, from his small earnings for the last seven years, as he told me himself, had supported his mother; and since he was eight years of age, as he assured me, had supported himself. Though enjoying the light of the Gospel, these seemed unaffected by its power. The good example of the pious mother, seemed to have produced little more than a vague respect for the religion which had comforted, and for the Church which had watched over, this aged Christian.

Seeing their apathy, I addressed my conversation to them, after I had satisfied myself of the faith, and hope, and charity, of their sick parent. I directed their attention to the composed view which their mother enjoyed of that unchangeable eternity into which she was passing. I held forth to them the omnipotent Redeemer, who "when he had overcome the sharpness of death, did open the kingdom of heaven to all believers." I warned them against the fatal procrastination which leaves to the hazard of a dying hour, the preparation which a long lifetime is short enough in affording due space for its accomplishment.—"Your mother," said I, "there tells you HOW A CHRISTIAN CAN DIE; and will you not be followers of her as she was of CHRIST"? After using the excellent prayers of the Church suited to such an occasion, and having found on inquiry, that the children had not received baptism, I told them I would visit them the next morning; and at the same time that I gave their mother the sacrament of the Saviour's death, would also administer to the children the other sacrament of his resurrection; while both of them taught the doctrine of a death unto sin and a new birth unto righteousness.

I have now just returned from the performance of these sacred offices, and I hope these divine means of grace may be blessed, not only in the persons of the recipients, but also to those who were witnesses of the solemn scene.

Sick Cler. Inestimable privilege!—one of those many comforts which distinguishes the true Church of CHRIST, which seems to say to the sick penitent and to the dying Christian in those words which are adopted in the beautiful Communion Service,—"Come unto me all ye that travel and are heavy laden, and I will refresh you." And so it does refresh the poor departing spirit. How often have I seen the dim eye brightened up by the fire of a celestial love, kindled from the altar of that holy banquet. Ah! if in life we need the aids which divine grace so freely affords, and eminently through these consecrated means, how much more when we come to grapple with the "last enemy;" last, though not least. Promise me, my dear brother, that you will give me this holy "viaticum," in that hour of my greatest need,—for without superstition I freely declare, that I consider this holy ordinance as the last step to those holy places not made with hands, into which the believer passes from these scenes of mortal strife.

Visiter. I will stand by your dying bed, and give you this holy sacrament, "the LORD being my helper."

Sick Cler. The private administration of the other sacrament, in case of sickness, I consider a wise provision of our Church; for although we do not believe in either of the sacraments as *absolutely necessary*, as if all who died without them were lost; yet, as the bounden duty of parents and not to be neglected without fearful peril to their own eternal safety.

Visiter. Yes, I was much struck with the truth of your present remark, by an interview I had with a lady the other day, who came to me in great distress, saying that she belonged to another denomination, where they would not baptize an infant unless both parents were communicants,—that her child was sick, and that although she and her husband were firm believers in the Christian religion, yet they had never considered themselves sufficiently prepared to receive the holy Communion,—for which reason they were now denied by their minister the privilege of baptism for their child. She wished to know whether I would baptize it for her.

Her deep anxiety interested me greatly, and I was much pleased to find that it had its origin in no superstitious views of the ordinance, but as you have just expressed it, her "own bounden duty." I therefore told her, that as an obedient servant of my Divine Master, who had commanded his ministers to "go and teach *all nations*, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST," I did not feel at liberty to refuse her request, especially as the same blessed Saviour had expressed such decided disapprobation of those, who would have kept the little children from him, saying, "Suffer the little children to come unto me, and FORBID THEM NOT, for of such is the kingdom of GOD." I accordingly baptized her child; not privately, however, but in the church, as she did not consider it too ill, and as she was not ashamed to show all the respect for the ordinance, which lay in her power. She called on me the following day to thank me; and if you had seen the tears of gratitude which traced her cheeks, and if you had heard the language which with difficulty she expressed, through the varied emotions which seemed to agitate her, I am sure you would have had a new and powerful reason to thank GOD, that you serve at the altars of a Church, who, like her Divine Master and Head, "Gathers" these "lambs in her bosom," and "forbids not the little children" to be admitted into "the congregation of CHRIST'S flock."

Sick Cler. When CHRIST took the children in his arms and blessed them, we are told of no inquisition as to the character of those who brought them. A natural inference from the fact of their bringing them would be, that they *believed* in some advantage to be derived from that divine benediction. And this construction the Church places upon the act of individuals who bring children for holy baptism. They are surely doing it in obedience to the command of their Saviour; and whether in the communion of the Church or not, that disposition to fulfil a Christian duty is acceptable to GOD. I do not here say that it would not be desirable, that they should be in the communion of the Church; but really I cannot see why more desirable for this than for many other duties. Will they refuse to pray for their children, because they are not communicants? But I am told the promises, the engagements,—how solemn—how binding! Yes, indeed,—solemn and binding,—but upon whom? Are these promises made by the sponsors in their *own* names? or is it not expressly said in the Service, "Do you *in the name of this child*," &c. And the engagements,—what do the sponsors *engage* to do? They are *charged* by the minister what it is their *part* and *duty* to do,—and so it is their solemn, and sacred, and bounden duty to do these things: but what I have to say is, they make no expressed engagement, and they take none of the promises, as relating to themselves, but as the mouth-piece of the child, who is "not of age to take them upon himself." Thank GOD, indeed, that I have the happiness of belonging to the Protestant Episcopal Church, where a uniform law, reasonable and truly evangelical, governs all her wide-spread family; and the pragmatic inventions of men do not interfere with the holy institutions of divine obligation, nor with the harmony and happiness of her members.

I beg you now, my dear brother, to offer for my comfort, that excellent prayer in our Communion Service, "For the whole state of CHRIST'S Church militant."

Visiter. "Let us pray for the whole state of CHRIST'S Church militant."

"ALMIGHTY and everliving GOD, who by thy holy apostle, hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all those who do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers; that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O LORD, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom:—Grant this, O Father, for JESUS CHRIST'S sake, our only Mediator and Advocate." *Amen.*

COMMUNICATIONS.

For the Churchman.

MARCH OF INTELLECT.

THERE is nothing against which we would more earnestly caution our readers, (if peradventure they should need the caution,) than against being captivated by the superficial declamation of the sciolists of the day, about 'march of intellect,' 'age of improvement,' &c. &c., when applied either directly or by implication, to religious truth. Common sense will tell any man that receives the Bible as the word of GOD, that nothing less than a second revelation from heaven can add to or improve the first.

In the various branches of secular knowledge, whether relating to mind or matter, a boundless field of improvement is open; and though even here we should censure the spirit that would speak lightly of the wisdom of our forefathers, yet would we rejoice to hear it said of all the generous friends of human advancement in this career,—

> His ego nec metas rerum, nec tempora pono;
> Imperium sine fine dedi:

But in regard to divine knowledge, the case is reversed. In all that relates to the way of salvation, our knowledge is limited by revelation; and the purest faith is that of the first century, and not of the nineteenth. In this sphere, human improvement is the work of destruction, and new discoveries are discoveries of nothings. And yet, with what wonderful complacency do the coxcombs of the fashionable theology, scribble and prate about the expansion of mind since the days of Paul and Matthew! Daubeny has an anecdote in point. "At an ordination service," he remarks, "which took place at a meeting of dissenters, it was observed by a minister who was expatiating on the modern improvements in religious knowledge, that the divines of the present day possessed great advantages; for standing, as they must be considered to do, upon the shoulders of the apostles, they could therefore see further than they did. To which an old minister present, who did not see the subject in the same light, shrewdly replied, 'that the modern divines, it must be allowed, not only saw further than the apostles did, but also further, he believed, than ever GOD saw yet.'" Such presumption were hardly credible, did we not often witness the attempts of these modern Titans to rise above the foundation of CHRIST and his apostles, and climb to heaven on mountains of their own creation. Judging from the success which has attended the enterprises of our intellectual 'new lights,' there can be little doubt, that if the figments of their theology should become the popular faith, society would rapidly advance to the very state in which Christianity found it, of learned infidelity and vulgar polytheism. From being an orthodox Christian, Dr. Priestly went on improving and discovering, until he brought the Saviour and Redeemer to a level almost with Socrates and Epictetus. An eminent writer of our own country, who is deservedly admired for depth of sentiment and power of language, rather than for intellectual vigor, set out from the same ground, and arrived at the same results. Priestly had a bold mind; and with a lion's leap he sprung from the extreme of orthodoxy to the borders of deism. Channing had a timorous spirit, and he groped along with slow and cautious step, in the way of discovery and improvement, until he discovered *nothing* in every distinctive truth of the Gospel, and improved the work of conversion and sanctification into a very pretty system of virtuous discipline. Give any man the same premise assumed by these illustrious authors; grant him, that is, that reason, and not revelation, is to prescribe the standard of religious truth, and whether he move like a lion or a snail, a man of courage or a coward, he must ultimately come to the same conclusion. Nay, if he go not further, and sit down in the waste places of the deist, or wander about in the labyrinths of atheism, it is only because he wants courage, or wants breath. If he deny the paramount authority of revelation in any one article in which it is clearly expressed, he must deny it in all; and the principle that leads him to withhold assent from one doctrine of revealed truth, will lead him, if he think consistently, to a rejection of the whole. *As with the priest, so with the people!* For they who talk the most flippantly about private judgment, independence of opinion, &c., are as effectually, though unconsciously, led by authority, as those who, in forming their opinions, are guided, confessedly and in good faith, by the authority of the Church; that is to say, by the common sense of Christendom. The only difference is, that the one class fly off in the orbit of those who, by their eccentric aberrations, have established a claim to originality of genius, while the other yield a reasonable deference to the decisions of the great majority of sound and reflecting men, who have aspired to no such distinction. The one steer their course by the comets, the other by the fixed stars.

The following morceau, which we have cut out of a newspaper, is at once an illustration of the spirit of the age, in the work of religious discovery and improvement, and of the influence of these discoveries upon the public mind. It is a hymn said to be 'appropriated' to the occasion, and purporting to have been sung by a Christian congregation, at a late religious celebration, after an '*eloquent*' prayer, (eloquent address to the Deity would be a more consistent phrase,) by a Christian minister, its author.

"To thee, O GOD, in humble trust,
Our hearts their cheerful incense burn,
For this thy word, "Thou art of dust,
And unto dust shalt thou return."

"For what were life, life's work all done,
The hopes, joys, loves, that cling to clay,
All, all departed, one by one,
And yet life's load borne on for aye.

"Decay! decay! 't is stamp'd on all!
All bloom, in flower and flesh, shall fade;
Ye whispering trees, when we shall fall,
Be our long sleep beneath your shade!

"Here to thy bosom, mother earth,
Take back in peace what thou hast given;
And all that is of heavenly birth,
O GOD, in peace, recall to heaven."

It is not the jejuneness or barrenness of this hymn; it is not its utter destitution of every sentiment or expression distinctively Christian, that we censure so much, as its breathing a spirit repugnant to the genius of Christianity, and rather consonant, we must add, to the gloom of Paganism. In the two first verses, mortality is referred to, not to inspire humility, but to excite gratitude; not as the state of trial and probation for the glory and perfection of the future world, but as a last escape from the deprivations and miseries of the present; not as the penalty of sin to fallen Adam, but as the boon of pity to a decrepid Tithonus; not, in fine, as exhibited in the light of the Gospel, but as depicted in the pages of the philosophic Heathen. In the third verse, the 'Decay stamp'd on all!' the sentimental apostrophe to the 'whispering trees;' and the prayer for a long, 'long sleep beneath their shade,' are all in the true spirit of the religious poetry of the Heathen. It is almost as gloomy as the elegy of Moschus on the death of Bion, the concluding verses of which, it naturally recalls to mind:

Αι αι, ται μαλαχαι, &c.

Alas! the tender herbs and flowery tribes,
Though crush'd by winter's unrelenting hand,
Revive and rise when vernal zephyrs call!
But we, the brave, the mighty, and the wise,
Bloom, flourish, fade, and fall,—and then succeeds
A long, long, silent, dark, oblivious sleep;
A sleep which no propitious power dispels,
Nor changing seasons, nor revolving years.

If such be the religious hymns of a people, we must not be surprised to find their mirthful effusions extravagant and licentious. When the clergy at the graves of the departed, are offering libations to Cybele and Tellus, what bounds will be observed at the festive board, by the votaries of Bacchus and Venus? Moschus and Anacreon, though different plants, are indigenous to the same soil; and while one sings

Decay, decay! 't is stamp'd on all!

* * * * *

Ye whispering trees, when we shall fall,
Be our long sleep beneath your shade!

the other will the more readily intoxicate the giddy and revelling throng, with the bacchanalian strain:

Τὸ σήμερον μέλει μοι·
Τὸ δ' ἄυριον τίς οἰδεν;
Ὡς δυν ἔτ' εὐδί' ἐστι,
Καὶ πινε και κυβευε,
Καὶ σπένδε τῷ Λυαίῳ·
Μὴ νοῦσος, ἥν τις ἔλθῃ,
Λέγῃ, σέ μὴ δεῖ πίνειν.

This day is mine,—I'll freely share
The joys it brings; for who can know
If he shall see the next or no?
Then while thy summer sky is clear,
Nor death nor danger hover near,
The happy hours of life employ
In song, and dance, and festive joy;
And let the rattling dice assign
The royal honors of the wine,
Ere surly death thy garland tear,
Or fell disease with frown severe,
Forbid the nectar'd juice to sip,
And dash the goblet from thy lip.

In the last verse, we have an apotheosis of that 'best of mothers' in the Pagan mythology;

——— optima matrum
Terra;

the earth:

Alma tamen Tellus!
——— in opacæ viscera matris
Condimus!
Here to thy bosom, MOTHER EARTH!

And next comes a scrap of the Egyptian philosophy, which taught that men were engendered out of the mud of the Nile:

Take back in peace what THOU HAST GIVEN!

Having thus propitiated

Geniumque loci, primamque Deorum
Tellurem,

——— first the Genius of the place,
Then Earth, the mother of the heavenly race:

the poet soars with Pindaric flight, and, as if discerning a faint ray of light through the clouds of a benighted mind, exclaims, half hoping, half doubting,—

And *all that is* of heavenly birth,
O GOD, in peace, recall to heaven!

And what Pantheist would not respond, Amen! Body and spirit must be dissolved; and as like has an affinity for like, the coarser dregs will assimilate with earth, and the finer particles with heaven. Every thing is GOD, and therefore we may pray mother earth to take back one portion, and GOD in heaven to take back the other. Truly this last verse would be an admirable epitaph for the tomb of Spinosa.

It will be said, however, that Mother Earth is merely a figure of speech. Well, be it so. But if, in a hymn composed by a Christian minister, and sung by a Christian congregation, at the consecration of a cemetery for the purposes of Christian burial, there were not the remotest allusion to the fall and restoration of man, or to the redemption and sanctification of his soul, might there not, at least, have been some recognition of the doctrines of the general resurrection and the final judgment?—some reference to the advent of the Saviour, or to the life and immortality brought to light by his Gospel? But I suppose it is behind the age to talk of the resurrection of the body, or of the second coming of CHRIST; as it is, doubtless, far in advance of the age to clear away the rubbish of an hereditary faith; burn incense and chant poems at the shrine of mother Earth, and chime in with the Heathen poets of antiquity in the doleful dirge,—

Decay! decay! 't is stamp'd on all!

* * * * *

Ye whispering trees, when we shall fall,
Be our long sleep beneath your shade!

Now we ask, not lightly, but in the spirit of serious inquiry,—is it in the nature of a faith which can produce a hymn like this, to turn men from sin to the living GOD? Is it in the spirit of such a faith to break the slumbers of the transgressor, to soothe the sorrows of the penitent, or animate the hopes of the pious? Could a hymn, we will not say so Heathenish,—for that would seem reproachful,—but so characteristic of Heathen philosophy, have flowed from a right Christian faith?* Does not the fact of its being composed, and sung, and applauded, in a Christian community, afford a startling demonstration of the downward tendency of the self-styled rational faith, and of its secretly paralyzing influence on the mind? And once again we ask, could such a hymn have been the effusion of a gifted mind that recognises, in its formulary of faith, the sublime language, "We commit the body to the ground—earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our LORD JESUS CHRIST; at whose SECOND COMING in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible BODIES of those who sleep in Him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself."

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* Is it not the natural offspring of a system of heartless abstractions, as unfit as Platonism itself to stir the spirits of men, and as little distinguished by that lofty characteristic of the heaven-born truth, *to the poor the Gospel is preached?*

Flushing Institute, Oct. 4, 1831.

For the Churchman.

EDUCATION SOCIETIES.

MESSRS. EDITORS—The transactions of the past week are calculated to warm the feelings of all true Churchmen, and to inspire anew that zeal which has so long slumbered among us. We have listened to the reports of our Tract, Missionary, and Bible and Common Prayer Book Societies, and of the Protestant Episcopal Press; and I trust their claims to our support and co-operation, have not been urged in vain, nor listened to with indifference. Those are institutions which are placed constantly before us, in so prominent a light, that we are not liable to forget their existence, or neglect their interests. But there exist among some of our parishes, associations of a few zealous Christians, which are, almost silently, laying the foundation for great good to the interests of our Church, and whose objects are closely connected with those of the institutions before named. I refer to societies for the education of pious youth for the ministry; I am not aware of the number of those in our city, but believe that they exist in but few parishes. Could their importance be realized, I feel assured that but a short time would elapse, before the banner of the Cross would be borne forth to the destitute parts of our Diocese, by a band of youthful missionaries, whose numbers would be augmented from every parish in our city. During the past week, I had the pleasure of attending the second anniversary of such a society, attached to Christ Church, and its prospects are indeed encouraging to every minister of the Gospel of our blessed SAVIOUR, to endeavor to arouse the attention of his people to such a glorious cause.

It appears by their report, that they have already three beneficiaries, for whose education the sum of one hundred dollars to each, is annually expended; and there is no want of candidates, if sufficient means could be obtained to admit them.

The very eloquent and feeling appeal of the Rev. John A. Clark, on this occasion, contained facts, which had come within his own observation, and which it is to be regretted are not more generally known. He stated that there were eight young men of deep piety, anxious and waiting to be employed as laborers in the vineyard of the LORD, but unable to attain a suitable education for the want of a moderate pecuniary assistance. And must this be withheld? must these willing laborers still have to complain of being unemployed, because no man hath hired them? Is there not zeal enough in other parishes in our city, to induce them to take these young men under their patronage, and send them forth into the harvest? I trust they will not be left long to reproach us, with want of love to our blessed LORD, and with a disregard of his command, to preach the Gospel to every creature. In the course of his remarks, Mr. Clark introduced the touching appeal which appeared in the Churchman of the 1st instant, from a Clergyman in Tennessee, to his brethren of the East; in which we are assured that congregations could be instantly formed, if missionaries were but sent among them. Here then is the ground to be occupied, and those who are ready for the work!—Churchmen! Christians! ye who love the LORD JESUS CHRIST in sincerity and truth, it is indeed time to awake out of sleep. If now is the accepted time, why are you withholding the blessings of that time to your perishing brethren around you? Do you value the blessings of the Gospel? Do you appreciate the happy privileges you here enjoy, and while kneeling around the altar with your kindred perhaps, and beloved friends, or joining in the prayers and praises of the Church, can you regard with indifference the situation of those, amongst whom no altar has been raised, and to whom no messenger of glad tidings has been sent? Look at the institutions now flourishing amongst us, and give energy and efficacy to their operations, by furnishing the means of preparing the missionary for his labor. The Sunday School is the nursery, where the poor and the ignorant are first brought to the knowledge of GOD, and instructed in the way of righteousness. Between the Sunday scholar and the missionary, there is yet wanting a link in that golden chain of Christian operations, which is destined under GOD, to uphold and sustain the Gospel of his kingdom.—This bright chain is made perfect in the education of youth to the Christian ministry; and then when he is, by you, furnished, and anxious for employment in the service of his Divine Master, the Missionary Society points out to him the field he is to occupy, and her sister institutions, putting into his hand the Bible, the Common Prayer Book, the tract, and the wisdom of the fathers of the Church, made accessible to all by THE PRESS, sends him forth to his labors, bidding him God speed. Thus all the institutions of our beloved Church are brought to harmonize, and thus is it evidenced, that each is dependent upon the other, to enable all to accomplish the greatest possible degree of good. Much interest is now existing amongst us in regard to the important subject of City Missions, and a plan of operations is about being adopted; but where are we to look for the faithful, devoted missionary, who will labor in *this* field? Not among those, who, unaccustomed to privations, have "held the even tenor of their way" amidst the comforts and luxuries of life; but we must seek him among those who having already endured and suffered from necessity, are now willing to endure and suffer still more, from love to their Master's cause. The fact is self-evident, that until we educate poor and pious youth for this self-denying cause, the City Mission can never prosper,* and our labor commenced on any other foundation, will be worse than vain; disappointment will chill our ardor and dampen our zeal. Is there not then a loud call for multiplying these valuable Education Societies† in our parishes? Why is any Church in our communion backward in the great work? Let each arise in her strength, and let her light shine forth, and let all unite in one great institution, which shall take a prominent station among those which have so recently exhibited to us in their annual reports, the evidence of the success of their labor of love. But I fear I have already trespassed too far upon your limits, and I must leave it to more able advocates, to enlarge upon what I feel to be an interesting subject; one indeed, of vital importance.

S. K. T.

October 11.

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* A moment's reflection on the part of our correspondent, and a cursory survey of the list of devoted laborers in the *one* field of the Gospel ministry, will show him, we are persuaded, that this statement is not just, or at all well founded.

† It is the opinion of many prominent and judicious men in our Church—and Bishop Hobart decidedly approved it—that a combination of objects by Societies already existing, is far preferable to the multiplication of distinct societies in the same parish—that a missionary *and* education society, under the care of *one* board of managers, with *one* set of officers, but distinct funds, would be far more efficient, consume less time in their meetings and attention to business, than with the present management of separate societies, and separate boards of management. Those who have entertained this opinion, have been disposed to apply it when practicable, to the constitution of our New-York P. E. Missionary Society. We shall take a future opportunity to speak more at large upon this subject.—EDS. CHURCHMAN.

DIOCESAN AFFAIRS.

ADDRESS OF BISHOP ONDERDONK.

Continued.

On Wednesday, June 22d, in St. Thomas's Church, in this city, I admitted the Rev. Henry Gregory, A. B., Deacon, Missionary at Moravia, Cayuga county, to the holy order of Priests.

On the fourth Sunday after Trinity, June 27th, I confirmed 19 persons in St. Andrew's Church, in this city, in the morning, and 8 persons in the afternoon, in the chapel of the General Theological Seminary. The latter were in part students of that institution, and in part, persons of the neighborhood, who usually attend service in the Chapel.

From Tuesday, June 28, to Friday, July 1st, inclusive, I attended the meeting, in this city, of the Trustees of the General Theological Seminary of our Church, and the examination and commencement of the same Institution, and was much gratified at the very decided sentiment in its favor which the exercises, on the two latter occasions, elicited.

During the same week, on Thursday, June 30th, I attended, in this city, the annual meeting of the Directors of the General Protestant Episcopal Sunday School Union.

On the fifth Sunday after Trinity, July 3d, in Grace Church, in this city, I admitted Benjamin I. Haight, A. B., Joseph H. Nichols, A. M., of this Diocese, and, by request of their Standing

Committee, William Norwood, Jr. A. B. of the then vacant Diocese of North Carolina, to the holy order of Deacons. These gentlemen had, at the late commencement, received the honors of the General Theological Seminary.

On the following Sunday, the sixth after Trinity, July 10th, in the morning, I administered confirmation in St. Peter's Church, Albany, to 37 persons, and in the afternoon, in St. Paul's Church in the same city, to 39. In the evening of the same day, I preached in St. John's Church, Troy.

On Monday, July 11th, in St. Paul's Church, Troy, I confirmed 51 persons in the morning, and in the afternoon, 13 persons in St. John's Church, in the same city, a newly-organized parish, which has purchased the church formerly belonging to the corporation of St. Paul's and is prospering well, under the pastoral care of its Rector, the Rev. John A. Hicks, who has canonically transferred his connexion from Pennsylvania to this Diocese.

On Tuesday, July 12th, in the morning, I instituted the Reverend Phineas L. Whipple into the Rectorship of Trinity Church, Lansingburgh, Rensselaer county, and confirmed 14 persons;—and in the afternoon of the same day, confirmed seven persons in Grace Church, Waterford, Saratoga county.

On the following day, Wednesday, July 13th, I confirmed 4 persons in the morning in St. Luke's Church, Half-Moon, Saratoga county; and in the evening of the same day, preached in the Presbyterian Church, at Scaghticoke Point, Rensselaer county.

Thursday 14th, A. M., I preached in St. John's Church, Stillwater, Saratoga county; and thence proceeded to other Churches in the same county, as follows:

Friday, 15th, A. M., confirmed 2 in St. Paul's Church, Charlton.

Saturday, 16th, A. M., confirmed 3 persons, in St. Mary's Church, West Charlton.

On the seventh Sunday after Trinity, July 17th, in Christ Church, Ballston Spa, in the morning, I admitted Lewis Thibou, Jun., A. B., who, at the late commencement of the General Theological Seminary, had received its honors, to the holy order of Deacons. Mr. Thibou has since been appointed to the missionary station at Angelica, Alleghany county. In the afternoon of the same day, in the same church, I confirmed 5 persons.

Monday, July 18th, preached, in the afternoon, in St. James' Church, Milton.

Tuesday, 19th, A. M., confirmed 4 persons, and administered the communion, in the temporary chapel erected by the parish of Bethesda Church, Saratoga Springs.

Wednesday, 20th, A. M., at Sandy Hill, Washington county, where the congregation of Zion Church is destitute of a place of worship, I baptized one adult and four children, confirmed four persons, and administered the holy Communion, in the Presbyterian Church.

Thursday, 21st, at Granville, in the same county, I confirmed 11 persons in Trinity Church, in the morning, and again preached in the same church in the afternoon.

Friday, 22d, I preached, both morning and afternoon, in Christ Church, Hampton, in the same county, and in the morning confirmed 2 persons belonging to the neighboring parish of Granville, making, in all, 13 persons confirmed for that parish.

Eighth Sunday after Trinity, July 24th, preached morning and afternoon, in the District School House in Ticonderoga, Essex county.

On Wednesday, July 27th, in Plattsburgh, Clinton county, in the morning, I consecrated, by the name of Trinity Church, a beautiful stone edifice, the result of peculiarly laudable zeal and liberality. In the afternoon of the same day, in the same church, I confirmed 22 persons.

Thursday, 28th, in the same church, I admitted to the order of Priests, the Reverend Anson B. Hard, Deacon, the minister of the parish, who had been transferred, by letters dimissory, to this diocese, from that of Vermont.

These were the first Episcopal services that had ever been performed in Plattsburgh. In addition to two clergymen of this diocese, being all that could assemble in that remote section of the state, I was favored with the company of three of my reverend brethren from Vermont, and one from Canada. It was a season of deep and peculiar interest, and we have reason to hope, also, of spiritual blessing.

On the ninth Sunday after Trinity, July 31st, in the morning, I confirmed 9 persons in St. George's Church, Schenectady; and in the afternoon, preached for the congregation of St. Ann's Church, Florida, who are destitute of a place of worship, in the Baptist Church at Amsterdam, in the county of Montgomery.

On Wednesday, August 3d, it gave me much pleasure to be present at the commencement of Geneva College. The exercises were very creditable to the institution, which I am happy to be able to regard as one of the most respectable in our country, and peculiarly deserving the patronage and support of the members of our Church. Not because it partakes, in any invidious sense, of a sectarian character, but because our youth are there perfectly unshackled in the exercise of their religious privileges, and because there is there no influence adverse to the interests of our Church—advantages rarely found in the colleges of our country.

On Thursday, August 4th, in Trinity Church, Geneva, in the morning, I instituted the Rev. Nathaniel F. Bruce, M. D., into the Rectorship of the parish, and in the afternoon confirmed fifty persons.

Friday 5th, A. M., in St. Paul's Church, Waterloo, Seneca county, confirmed 12 persons.

Saturday, 6th, A. M., confirmed 17 persons of the newly-organized congregation of Trinity Church, Seneca Falls, in the same county, which is destitute of a place of worship, in the Baptist Church in that village.

On the tenth Sunday after Trinity, August 7th, in the morning, I confirmed 16 persons in St. Peter's Church, Auburn, Cayuga County, and again preached in the same church in the afternoon. In the course of that week the vestry commenced an enlargement of their church, rendered necessary by the prosperous state of the parish, under the faithful ministrations of its Rector, the Rev. Dr. Rudd.

On Monday, August 8th, in St. James' Church, Skaneateles, Onondaga county, in the morning, I confirmed 11 persons; and in the afternoon of the some day, 3 persons in the Presbyterian Church in Marcellus, in the same county; the parish of St. John's Church, in that village, being destitute of a place of worship.

Tuesday, August 9th, confirmed 12 persons in St. Matthew's Church, Moravia, Cayuga county, in the morning, and in the afternoon 10 persons in the Presbyterian Church in Homer, Cortlandt county, for the newly-organized parish of Calvary Church, which has no place of worship; but the encouraging prospects of which justify the hope that in another year this deficiency will be amply remedied.

On Wednesday, 10th, in St. John's Church, Ithaca, Tompkins county, I confirmed 18, in the afternoon.

On Friday, 12th, in St. John's Church, Canandaigua, Ontario county, I instituted the Rev. Ravaud Kearney, A. M., into the Rectorship of that parish, in the morning, and preached again in the same church in the afternoon.

Saturday, 13th, P. M., confirmed 8 persons in St. Paul's Church, Richmond, in the same county; and proceeded thence to Geneseo, Livingston county, where I preached, in the evening, in St. Michael's Church, and baptized a child.

On the fallowing day, the eleventh Sunday after Trinity, August 14th, in the same church, I confirmed 20 persons, and administered the Communion, in the morning; and in the afternoon, confirmed one person, belonging to Geneseo, in Zion Church, Avon, in the same county.

Monday, August 15th, A. M., confirmed 23 persons in St. Mark's Church, Le Roy, Genesee county.

Tuesday, 16th, A. M., preached in St. James' Church, Batavia, in the same county.

Wednesday, 17th, in the afternoon, I confirmed 47 persons in St. Paul's Church, Buffalo, Erie county; and preached again, in the same church, in the evening. Here, besides clergymen of this Diocese, I had the pleasure of meeting one from Michigan, and three from the neighboring British province of Upper Canada.

Thursday, 18th, A. M., I confirmed 8 persons in a meeting house, erected by two or three different denominations, in the village of Manchester, Niagara County; and in the afternoon of the same day, preached in the District School House, in Lewiston, in the same county.

Friday, 19th, in the morning, I confirmed 6 persons in the temporary chapel occupied by the congregation of Christ Church, Lockport, Niagara county; and proceeded thence to the eligible site selected for the building of the parish church, of which I laid the corner-stone. In the afternoon of the same day, I confirmed 17 persons of the parish of St. Luke's Church, Medina, Orleans county, in a temporary chapel used by the congregation, in consequence of their not yet having a church.

Saturday, 20th, I baptized a child, confirmed one person, and administered the Communion, in the Methodist Church at Brockport, Monroe county.

On the 12th Sunday after Trinity, August 21st, in St. Luke's Church, Rochester, Monroe county, in the morning, I confirmed 87; and in the afternoon, in St. Paul's Church, in the same village, 21; and preached again, in St. Luke's in the evening.

Monday, 22d, A. M., confirmed 6 in the Presbyterian Church in Penfield, Monroe county, the congregation of Trinity Church in that village, not having a place of worship.

Tuesday, 23d, A. M., confirmed 13 in Zion Church, Palmyra, Wayne county, and preached there again in the evening.

On the festival of St. Bartholomew, Wednesday, August 24th, in the morning, I preached in the Methodist Church, in Pultneyville, Wayne county, the congregation of St. Peter's Church, in that village not having yet a place of worship, and afterward baptized three children in the same village. In the afternoon, and again in the evening, I preached in St. John's Church, East Ridge, in the same county.

On the following morning, Thursday, August 25th, also in St. John's Church, I baptized three adults, confirmed 10 persons, and administered the Communion.

Friday, 26th, confirmed 34 in the afternoon, in Christ Church, Oswego, Oswego county, and preached there again in the evening.

Thirteenth Sunday after Trinity, August 28th, I commenced visiting the churches in Onondaga county, with St. Paul's Church, Syracuse, where I confirmed 4 in the morning. In the afternoon of the same day, confirmed 9 in Zion Church, Onondaga Hill.

Monday, 29th, A. M., confirmed 8 persons of the congregation of St. Mark's Church, Jamesville, which is destitute of a place of worship, in the Presbyterian Church in that village; and preached there again in the afternoon.

Tuesday, 30th, A. M., confirmed 36 in Christ Church, Manlius, and preached, in the afternoon, in the Presbyterian Church, in Cazenovia, Madison county.

On Wednesday, 31st, in the morning, I consecrated Christ Church, in the town of Pompey, Onondaga county, which had been ready for consecration the preceding year. The postponement of this solemnity at that time, was owing to the melancholy event which left unperformed many appointments of my venerated predecessor. At the same time I admitted to the holy order of Priests, the missionary at that station, the Rev. James Selkrig, Deacon. In the afternoon of that day, in the same church, I confirmed 26 persons. The services of this day were peculiarly interesting, and engaged the devout attention of overflowing congregations. At the Communion, in the morning, I was highly gratified to meet, in this country church, not even situated in a village, about 100 partakers of the holy mysteries. They included many, indeed, from various surrounding parishes and neighborhoods; but their unexpected numbers added much to the interest of the occasion.

On Thursday, September 1st, in the morning, I consecrated Trinity Church, in the village of Fayetteville, in the same county, and confirmed there 14 persons. The members of this parish have pursued the plan, which cannot be too much approved and encouraged, of building *in strict conformity to their means.* They could not afford to embellish their village with a large and stately edifice. The interests of their parish would suffer greatly by delay until such an enterprise might be within their power. They, therefore, adopted the only proper course, in their circumstances, erecting a church sufficient for their accommodation, and, although a neat, and indeed beautiful, addition to their village, yet not a source of the paralyzing effects upon a parish of a debt incurred in the unnecessary size and ornaments of their church.

On the afternoon of the same day, I confirmed 8 persons in the temporary chapel occupied by the congregation of St. Stephen's Church, Perryville, Madison county.

On Friday, Sept 2d, I commenced the visitation of Oneida county, and in the afternoon of that day, confirmed 7 persons belonging to a white congregation, worshipping in a school house, at Oneida castle.

The following morning, Saturday, September 3d, in St. Peter's Church, the church belonging to the Indian mission at Oneida Castle, I preached, through an interpreter, to the Oneida congregation; the prayers having been read, in their own language, by the missionary, the Rev. Solomon Davis, and the lessons, (a proper translation not being extant) in English, with the aid of an interpreter, by the Rev. Amos Pardee.

On the fourteenth Sunday after Trinity, September 4th, in the morning, I confirmed 20 persons, in St. Stephen's Church, New-Hartford, and administered the Communion; and in the afternoon confirmed 52 in Trinity Church, Utica.

Monday, 5th, A. M., confirmed 6 persons in St. Paul's Church, Paris.

Tuesday, 6th, A. M., baptized an adult, and confirmed 3 in a school house, for the congregation of the church at Oriskany, who are destitute of a place of worship; and in the afternoon, baptized an adult, and confirmed 6, for the congregation of Zion Church, Rome, which has not yet a church, in the Methodist Chapel in that village.

Wednesday, 7th, A. M., confirmed 9 persons in St. Paul's Church, Holland Patent.

Thursday, 8th, A. M., confirmed 12 persons of the congregation of Grace Church, Norway, Herkimer county, which has no place of worship of its own, in a meeting house erected by the inhabitants generally, without distinction of sect. In the afternoon of the same day, I confirmed 23 persons, in Trinity Church, Fairfield, in the same county.

Friday, 9th, A. M., for the parish of Emmanuel Church, Little Falls, also in Herkimer county, I baptized two adults, and confirmed 5 persons, in a meeting house held in common by various denominations.

On Saturday, September 10th, in the morning, I instituted the Rev. Amos C. Treadway, to the office of Rector of St. John's Church, Johnstown, Montgomery county; and in the afternoon, confirmed 10 persons in the same church.

Fifteenth Sunday after Trinity, September 11th, preached, morning and afternoon, in St. George's Church, Schenectady.

Monday, 12th, I instituted the Rev. William L. Keese, into the office of Rector of St. Paul's Church, Albany.

On Thursday, September 22d, in Trinity Church, Southwark, Philadelphia, I preached on occasion of the consecration of the Rev. Levi S. Ives, D. D., Rector of St. Luke's Church, in this city, elected Bishop of the Diocese of North Carolina. The consecration was performed by our truly venerable senior Bishop, and the other Bishop present and assisting was the Assistant Bishop of Pennsylvania. While the accession of Dr. Ives to the episcopate is to none a source of more joy than myself, I am sure my brethren present will participate in the regret with which I record the removal from the diocese of so valuable a Presbyter, and so useful a parish minister.

On the seventeenth Sunday after Trinity, September 25th, in St. Paul's Chapel, in this city, I admitted John W. Woodward to the holy order of Deacons.

On Saturday, October 1st, I instituted into the Rectorship of St. Luke's Church, in this city, vacant by the resignation of the Right Rev. Bishop Ives, the Rev. William R. Whittingham, who canonically removed last fall into the diocese, from that of New-Jersey. The sermon on that occasion was preached by Bishop Ives. In all the other public services noticed in this address, that duty was performed by myself.

Yesterday, October 6th, in your presence, the Rev. Chauncey Colton, Deacon, minister of St. Paul's Church, Rochester, who had been transferred to this diocese by letters dimissory from the Right Rev. Bishop Griswold, was admitted to the holy order of Priests. And it is proper that I record the favor and high gratification received from the presence, and assistance in the ordination services, of my Right Rev. brethren, the Bishops of Virginia and North Carolina.

From the above it appears that, during the last year, I have ordained 8 Deacons and 5 Priests, instituted 6 Rectors, consecrated 4 churches, and confirmed 1350 persons.

Having, in the discharge of these duties, spent about the third of the year in travelling over a great part of the State, I would express my humble sense of gratitude to Almighty God, for the protection which He so mercifully extended, from sickness and accident. Nor can I refrain from also recording my sensibility to the kind and hospitable manner in which I was every where greeted, and in which my comfort and enjoyment were uniformly consulted. But still more grateful is the duty of adverting to the state of spiritual prosperity, which, with few exceptions, happily distinguishes the Churches of the diocese, as far as my knowledge of them extends.

It is also proper for me to record, that during the vacancy in the episcopate, three Deacons of this diocese, the Rev. Ulysses M. Wheeler, since removed to Mississippi, the Rev. Augustus Fitch, Minister of St. Ann's Church, in this city, and the Rev. Alva Bennett, since appointed Missionary to Granville, Washington county, and parts adjacent, were admitted to the holy order of Priests, by the Right Rev. the Assistant Bishop of Pennsylvania.

The following changes, others than those already mentioned, have taken place since our last Convention.

The Rev. Hiram Adams has removed from the Missionary station at Sackett's Harbor, which is now vacant, and become the Rector of Christ Church, Binghampton, Broome county, which office was resigned by the Rev. Francis H. Cuming, who has, at present, no cure in this diocese, but is, I understand, officiating in that of Pennsylvania.

The Rev. Henry Anthon has resigned the Rectorship of St. Stephen's Church, in this city, in which, as before observed, he is succeeded by the Rev. Mr. Hawks, and has been appointed an Assistant Minister of Trinity Church.

The Rev. Amos G. Baldwin has relinquished the missionary station at Ovid, and now supplies that, which was long vacant, at Turin, Lewis county.

The Rev. Moses P. Bennett has relinquished the missionary station at Hunt's Hollow, Alleghany county, where, as above stated, he is succeeded by the Rev. Mr. Bridgman.

The Rev. William Berrian, D. D., has been elected to the Rectorship of Trinity Church, in this city, vacant by the death of the late Right Rev. Bishop Hobart.

The Rev. David Brown has removed from Albany, and become the missionary at Lockport, Niagara county.

The Rev. Robert B. Croes, having resigned the office of Assistant Minister at St. Paul's Church, Troy, is the missionary at Geneseo, Livingston county.

The Rev. John W. Curtis has resigned the Rectorship of Grace Church, White Plains, Westchester county, and become the Principal of the Protestant Episcopal Collegiate School, in this city. He is succeeded at White Plains by the Rev. Robert W. Harris, Deacon.

The Rev. Ezekiel G. Gear has relinquished the missionary station at Avon, which is now vacant, and taken charge of that at Brownville, Jefferson county.

The Rev. Matthew H. Henderson, Deacon, has been transferred to the Diocese of New-Jersey.

The Rev. Algernon S. Hollister has relinquished the missionary station at Skaneateles, Onondaga county, where he is succeeded by the Rev. Joseph T. Clark, from the Diocese of Connecticut, and is now in charge of that at Manlius, in the same county; from the temporary charge of which, the Rev. James Selkrig has removed to that of Pompey, in the same county.

The Rev. David Huntington has relinquished the missionary station at Perryville, Madison county, where he is succeeded by the Rev. Beardsley Northrop, who has removed from the station at Windham, Greene county, and now serves the station at Colesville, Broome county. The Windham station has since been supplied by the Rev. Samuel Fuller, until a few weeks since, the Rev. Origen P. Holcomb, of Connecticut, who, I understand, expects to transfer his canonical residence to this diocese, commenced the services which he still continues in that parish.

The Rev. Henry J. Morton, Deacon, has been canonically transferred to the Diocese of Pennsylvania.

To be continued.

REPORT OF THE TRUSTEES OF THE EPISCOPAL FUND.

The Trustees of the Fund for the support of the episcopate in the Diocese of New-York, respectfully report to the Annual Convention of the Protestant Episcopal Church, that the Fund now amounts to the sum of Forty-nine Thousand Six Hundred Ninety-four Dollars and Twenty Cents, secured by mortgages on property in the city of New-York, in temporary loans, balance in the Phenix Bank, and interest to this day.—The bonds and mortgages and other securities, the Trustees are prepared to exhibit, with the Treasurer's account current, viz:—

Bonds of sundry persons, secured by mortgages, - - -	$37,500 00
Bond of the Corporation of Trinity Church for - - - -	5,500 00
Sundry notes payable in Dec. next,	5,095 57
Balance remaining in Phenix Bank,	768 63
Interest due on the 1st day of October, 1831, - - - -	830 00
Whole amount,	$49,694 20
Amount of the Fund 8th Oct., 1830,	46,474 25
Making the whole increase for the y'r,	$3,219 95

The Trustees further report, that having been instructed by the resolution of the last Convention, to use all such means as they might deem expedient, to raise the amount of the Fund to the sum of One Hundred Thousand Dollars, they maturely deliberated on the mode best calculated to attain the object proposed by that resolution: and, although at first they entertained strong hopes, that a considerable portion of the amount might be obtained from individual members of our Church; yet, after consulting with several respectable and well-disposed persons of our communion, from various parts of the diocese, they were discouraged from attempting, at the present time, to raise in that way, the amount desired. The Trustees, therefore, have not taken any active measures to raise the fund, as proposed, further than by an application to the Corporation of Trinity Church, in the city of New-York, appealing to their well-known liberality in promoting every object connected with the interests of our Church, for such aid as would at once place the support of the episcopate on a sure and permanent foundation; and although that respectable body have deemed it inexpedient to grant the request so made; yet the committee have the satisfaction to state, that the vestry of that Church, on the eighth day of November last, passed a resolution, that as soon as the fund should amount to Seventy Thousand Dollars, they would raise and pay the sum of Thirty Thousand Dollars, provided the said fund shall be so augmented to Seventy Thousand Dollars by the 1st day of January, 1833. As the object proposed by the Convention can now be accomplished more speedily than could have been before anticipated, by raising the sum of Twenty Thousand Dollars, the Trustees respectfully suggest as the most efficient mode of obtaining that sum, that the Convention should appoint agents in every parish of the diocese, to solicit and receive subscriptions, and to pay over the sums collected to the Rectors of the several parishes, to be transmitted to the Treasurer of the fund.

All which is respectfully submitted.

Thomas S. Townsend, *Treasurer.*
Wm. Johnson,
Edward R. Jones, } *Trustees.*
Thomas Swords,
D. S. Jones,
October 5th, 1831.

REPORT OF THE SPECIAL COMMITTEE TO WHOM THE PRECEDING REPORT WAS REFERRED, BY THE CONVENTION.

The Special Committee appointed to take into consideration the Report of the Trustees of the Episcopal Fund, beg leave to report:

That while they deem it to be in the highest degree important to the best interests of the diocese that the Episcopal Fund should, as soon as possible, be rendered adequate to the support of the Bishop, independently of a parochial cure, they cannot, under present circumstances, recommend the sending of agents into the various parishes to solicit and receive subscriptions for this object. So many of our parishes, especially those in the country, are barely able to meet their own essential expenditures, and so many claims for Missionary and other purposes are constantly made upon all, that they fear the attempt would be unavailing, and might perhaps, in some instances, produce a state of feeling unfriendly to the object itself. Annual collections have so long been made, and the understanding has been so general, that they were to be continued until the fund was in no further need of the resources thus obtained, that the Committee deem it most prudent not to interfere with this plan of operations. But as it is obvious that the usual sum obtained by the annual collections, together with the increase of the fund itself, will not produce the amount of $70,000 within the time specified by the Vestry of Trinity Church as the one by which they will be bound to make good their conditional donation of $30,000, your Committee would recommend that this body be respectfully requested either to take off their limitation of time altogether, or else extend it to such a period as shall give opportunity for the fund, in its usual course of accumulation, to reach the amount designated.

In the mean time the Committee are sensible that the Diocese must suffer the inconvenience of having a portion only, instead of all the time of its Bishop. Under these circumstances, they cannot but esteem it to be a cause of much gratitude that the Bishop is connected with a parish whose organization is such that he can with comparatively little inconvenience, be spared from parochial duty for a considerable portion of the year, and which, in the order of divine Providence, is so abundantly able, and they doubt not so willing to afford him that ample support which the great expenses of his important station demands.

Your Committee well know the great liberality of the Vestry of Trinity Church to their late reverend Diocesan and his family, and feel that the Convention should entertain a high sense of gratitude for what has already been done by this respectable body in sustaining the Episcopate of the Diocese. They cannot indulge a moment's apprehension in committing their present respected Bishop to its care, and they feel warranted in expressing the belief that the attachment of this body to the true interests of the Church is such, that they will do every thing in relation to this subject which can with reason be expected from them.

To designate what should be the amount of the Bishop's support, your Committee would consider as being under present circumstances an indelicate interference with the free course of action of a generous and honorable minded body of gentlemen such as compose the Vestry of Trinity Church. They would, therefore, express it as their deliberate opinion, and as being also the ascertained opinion of the Committee proposing the resolutions adopted at the last Convention relating to the Bishop's fund, that it was not designed to limit the support of the Bishop while residing in the city, to the sum then mentioned; but to state it as being the minimum income which should be obtained before the fund should be appropriated to the independent support of the Bishop.

Your Committee, under this view of the whole case, would propose for the adoption of the Convention, the following resolutions.

1. *Resolved*, That this Convention entertain a high sense of the liberality of the Vestry of Trinity Church towards their late venerated Diocesan and his family, and beg leave to tender their respectful thanks to that body for what it has done, and proposes to do, in reference to the support of the Episcopate of this Diocese.

2. *Resolved*, That this Convention fully appreciate the generous offer made by the vestry of Trinity Church to grant a donation of $30,000 to the Episcopal fund, provided the said fund shall be augmented to $70,000 by the 1st day of January, 1833; but fearing that there would be a serious difficulty in complying with this condition, they respectfully request the vestry either to take off their limitation of time, or else extend it to such a period as shall give opportunity for the fund, in the ordinary course of its increase, to reach the amount required.

3. *Resolved*, That while the necessity shall exist for the Bishop of the Diocese being connected with a parochial charge, the Convention regard it as a happy circumstance that their Bishop is connected with a parish which can, with such comparatively small inconvenience, dispense with a portion of his time, and which also is so abundantly supplied with the means, and they doubt not with the full disposition to sustain him with comfort and independence in the responsible station which he fills, and they respectfully leave the whole subject for the present to the wise and generous decision of that body.

4. *Resolved*, That a committee of five be appointed to communicate the above report, together with these resolutions, to the vestry of Trinity Church, and also to confer with them on the part of this Convention in relation thereto during its recess, if deemed expedient.

All which is respectfully submitted.

Jona. M. Wainwright,
Chairman.

REPORT OF THE COMMITTEE FOR PROPAGATING THE GOSPEL.

The Committee for Propagating the Gospel in the State of New-York, respectfully report:

That the Missionary funds intrusted to their management during the past year, have been disbursed by them on the same principles as heretofore: the Missionary being supported but in part by his Missionary salary; and his duties being in every case extended to a considerable circle around his permanent residence.

The number of Missionary stations on their books, is forty-nine; of which but forty have been filled, owing to the very inadequate compensation which the Committee find themselves enabled to offer, which forbids all establishment of Missionaries except in neighborhoods where at least two-thirds of the Minister's support can be derived from the people themselves. The Missionary salary is $125 per annum; a sum altogether inadequate to the services rendered: from which results this serious inconvenience, that the Committee cannot calculate with any certainty upon the continuance of the Missionary in the station to which he is appointed. It would add greatly to the efficiency of their labors, if the salary could be raised to its former amount, viz. $250; but for this large funds would be requisite—the proper means of obtaining which, is not intrusted to the discretion of this Committee.

With a view to the extension of our Church in parts of the country removed from stationary Ministers, the Committee have this year tried the experiment of a Travelling Missionary, and have no doubt that such an appointment may be rendered highly valuable in laying the foundation for future stations.

The state of religious excitement which prevails in many neighborhoods through our diocese, the Committee would observe, calls for an increased zeal and diligence on the part of the Church, to send laborers into the vineyard. Under the providence of God, the services of the Church are in our day the only safeguard against wild fanaticism, and unsound doctrine, so that the best interests of the community are essentially involved in the number and prosperity of the Missions which your Committee are enabled to maintain. These considerations will, they trust, have weight in leading the Convention to the adoption of some plan for the enlargement of the permanent sources of revenue for Missionary purposes.

The only new station adopted during the past year is Saugerties, Ulster Co., which is rising so rapidly, as in all probability to be but temporarily dependent. For the state of their funds, the Committee beg leave to refer to the Report of their Treasurer; and for the state of the Missions, to the accompanying documents from the Missionaries themselves. All which is respectfully submitted. John M'Vickar, *Sec'y.*

New-York, 5th October, 1831.

REPORT OF THE COMMITTEE ON THE GREEN BAY MISSION.

"The Committee to whom was referred so much of the Bishop's Address as relates to the mission established at Green Bay, by the Dom. and For. Miss. Society of the Prot. Epis. Ch.; and the support of said mission by the Diocese of New-York, have had the same under consideration and respectfully report,

That at a meeting of Episcopalians held in Christ Church in this city during the past year, a resolution approving of the operations of the general Missionary Society of the Church with reference to the station at Green Bay, was passed with perfect unanimity, from a deep conviction of the duty incumbent upon Episcopalians to bear their part in diffusing divine truth; from the knowledge that this particular mission was an object of lively solicitude to our late Diocesan, who had resolved to forward its ends; and from the fact that our present Bishop entertained, with reference to it, feelings and views similar to those of his predecessor.

Your Committee upon an inquiry into facts, are fully satisfied that the missionary operations at Green Bay are conducted judiciously, with respect both to spiritual and temporal interests.—Under the care of a devoted and pious clergyman of the Church, schools have been established and the Gospel is proclaimed to the natives of our own country.—An economy the most exact has pervaded the financial concerns of the mission; and the labor bestowed has not been without a visible return.—These are *facts* which in the view of the Committee call loudly upon us to put our hands to the good work, and to uphold our diocesan in his effort to sustain this mission.

Your Committee have also learned with pleasure that several of the congregations of this city have embarked in this enterprise, and have pledged annual contributions for the purpose: there is strong ground to believe that very soon there will be no congregation of Episcopalians in New-York, which is not bearing its part in the work: but the city cannot do *all* that is needed. Of some of the congregations in the interior of the diocese, your Committee feel that it would hardly be proper to ask aid. Struggling with pecuniary difficulties themselves, they have in truth but little to bestow save their prayers. Others there are, who *can* help the work, and the hope is confidently entertained that they will not be found wanting in upholding a measure founded on our duty to God, desired by our present respected head, and forming one of the last subjects of the prayers and the wishes of him who for nearly twenty years presided over our deliberations.

Your Committee, upon a view of the facts connected with the Green Bay mission, respectfully recommend the adoption of the following resolutions:

Resolved, That this Convention heartily approves of the desire expressed by the Bishop that this Diocese will support the Episcopal mission at Green Bay, established by the Gen. Miss. Soc. of the Church, and that for the furtherance of this laudable object, the Rev. Clergy be desired to solicit their respective congregations to aid according to the ability wherewith God may have blessed them.

Resolved, That it is expedient to adopt some plan by which a revenue for carrying on the mission may be uniformly received, and that the Bishop and Board of Agents in New-York for the Green Bay Mission, appointed by the Gen. Miss. Soc., be empowered to devise and carry into effect such a plan.

Respectfully submitted.

Frans. L. Hawks,
Chairman.

THE CHURCHMAN.

SATURDAY, OCTOBER 22, 1831.

Auxiliary Tract Society.—Ever foremost in good works, members of our Church at Troy have, as will be seen from the acknowledgment in another column, formed an auxiliary to the New-York Protestant Episcopal Tract Society,—its objects being "to diffuse the knowledge and promote the practice of true religion, according to the principles of the Protestant Episcopal Church in the United States of America, by the circulation of religious tracts; and to increase the resources of the parent Society by the purchase of tracts." The general adoption of this course is all that is now necessary, on the part of country parishes, to render efficient this least pretending, but not least important of the institutions of our Church.

General Theological Seminary.—The session of this institution commenced on Monday, the 3d inst., and with the most encouraging prospects. Eighteen new students have been added, making the total number now enjoying the privileges of the Seminary, *forty*.

Chapel of St. Peter's Church.—The corner stone of this building was laid on Saturday afternoon, the 8th inst. Several of the clergy, and a number of the friends of the Church, assembled in the library of the General Theological Seminary, and walked thence in procession to the site of the chapel. The service was performed and the corner-stone laid by the Right Rev. the Bishop of this diocese, and an address delivered by the Rev. Benjamin I. Haight, Rector of the parish. The building, which is to be of brick, 31 feet by 56, is intended to accommodate the congregation until the vestry shall have it in their power to erect a large and commodious church.

New Church at Jersey City.—Agreeably to the notice in our last, the corner-stone of the new edifice of St. Matthew's Church, will be laid in Jersey City, at 11 o'clock this morning. The friends of the Church generally, are respectfully invited to witness the ceremony. The procession will move from the house of the Rev. Dr. Barry, the Rector, at a quarter of an hour before 11 o'clock.

The Boston Recorder is under the management of an editor, who finds no difficulty in reconciling "the principles of the Baconian Philosophy" with the "Revival System," and the "Temperance Cause," in all the extremes of absurdity, (not to say irreligion) to which they are carried by *some* of their supporters. We are therefore by no means surprised, that his philosophy should have allowed him to confound *results* with their *immediate causes*, and thus lead him into the absurdity of rebuking us for inconsistency, because, while we take pleasure in recording good done by the 'Temperance movement,' we are cautious to express no approbation of the principle of the movement itself. We have only to ask of him, that when he chooses to acquaint his readers with *our sentiments*, he will have the charity to do it in *our language*, of course adding his own philosophical comments to any extent he may see fit.

Our Countrymen.—Such expressions of opinion as the following, from the venerable the Archdeacon of Newfoundland, contained in a communication just received at the Press, are peculiarly gratifying.

The Archdeacon writes upon his return from a cruise on the Labrador shore:—"By the bye—on the Labrador I met with several Americans in schooners, fishing; and you will be happy to hear that they have the character on those shores, of very industrious, sober, and regular people. I had not opportunities of collecting them for any of my services, but, from what I observed of them, I doubt not that any such opportunity would have been attended with much mutual satisfaction."

Diocesan Convention.—The *Missionary Reports* presented to the late Convention, not having come into the possession of the Secretary, until the evening of the 18th inst., it has been out of our power to present our readers with an account of their number and contents at any earlier date. They are in all *twenty-seven*, from as many missionaries, containing statements of their own ministrations in *forty-eight* Churches, and several other congregations. Their contents are more interesting, and more encouraging, than those of the reports of any preceding year. All agree in representing favorable dispositions toward our Church, as every where prevailing. Several speak of the prevailing religious excitement, and the means adopted for its origination and continuance, in strong terms of reprobation, while all allow that it has furthered the interests of the Episcopal Church, by driving the sober and considerate to it, as an ark of safety, while the deluge of fanaticism and irreligious abuse of Gospel privileges rolls its devastating waves over the land. That it has also done good by stirring up slumbering zeal, and resuscitating half-extinct devotion, is also evident from the statements in some reports. Several new congregations have been organized by the missionaries in the past year. Several new church-edifices erected under their auspices, and in consequence of their exertions, are progressing to completion. Many of the reports ASK URGENTLY FOR MORE MISSIONARY LABOR, and even point out spots in which one, two, or more missionaries might be immediately employed with a moral certainty of raising large congregations. From us, these missionaries must derive their warrant and support. Where are the men to send? Where are the means to support them while they lay the foundations of such new towers of our beauteous Zion? *These* are the arguments for our Education and Missionary Societies. Surely they are valid! Surely they are urgent!

The reports mention Baptisms of infants, 266; not specified, 46; adults, 141:—The very large proportion of the latter is a striking evidence of the efficiency of the labors of which they are the fruits. The same remark may be made of the additions to the communion, of which 293 are reported in 22 parishes, in which the whole number of communicants is 829. The number of communicants reported in all the reports, is 2057; additions, 314. Marriages, 87. Burials, 115. Sunday Schools are reported in *twenty-three* parishes; *sixteen* of which, report 809 Sunday scholars. Bible Classes in *six* parishes; Ladies' Industrious Societies in *eight* parishes; and Bible and Prayer-Book, Tract, and Missionary Associations in *one* parish, (Hampton, Washington county,) are also reported.

Theological Education.—It is with great pleasure that we afford insertion in the present number to the well-written report of the Education Society of Christ Church, in this city. May the good example thus commended to the notice of our readers, be efficient, by the grace of God, to stir up other parishes, (and many parishes there are in our diocese, able to do more than Christ Church,) to an equal fruitfulness in good works!

We take no less pleasure in the publication of the remarks of "K. T. S." upon the same subject. They deserve, and we trust will receive, the serious attention of all Churchmen in earnest in their profession.

By a favorable coincidence, we are enabled to enforce the statements and suggestions of the Society and our correspondent, by some apposite extracts from a "Circular Letter of the Board of Education of the Presbyterian Church," published in "The Presbyterian," of the 12th inst. After a preamble, setting forth the claims of the Presbyterian body, to be regarded as a Missionary Society,—claims equally appertaining to any branch of the Church Catholic, the Circular proceeds:—

"That there is need of ministers, in greatly augmented numbers, and of greatly improved character in holiness, devotion, and knowledge, no one at all acquainted with the present state of the world, can have a doubt. Even in our own favored country, the want of such men is very great; that of the world is altogether overwhelming. And this want is becoming, in our day, peculiar, and pressing in its demand upon the Church, by the very interesting fact, that men begin very generally to *feel* it. The cry for help comes to us from every quarter of the globe; and even now rises to God in the wail of perishing nations, as a testimony against us. It reproves our long delay. Their blood will God require of us, if we do not awake at their call.

"It is a most auspicious circumstance, in connexion with these solemn facts, that an unprecedented number of pious and promising youth are now offering themselves to the Church, and only asking at her hands to prepare them, and send them forth into the field, which is white already to harvest.

"It is no longer, therefore, a question whether they can be procured in *sufficient numbers*. The inquiry relates rather to the *training* of them for the work. We are well aware, "*that none but He who made the world can make a minister of the Gospel.*" But the King of Zion is faithful to his promises, and stands pledged, with all power in his hands, to sustain his Church in the true and proper use of all the means of grace; especially in preparing and sending forth heralds of the cross. In a word, if we do our part, we know God will do his.

"To preach intelligently the Gospel of Christ, requires much and various knowledge. But that which the apostles acquired by miraculous gifts, is now only to be gotten by patient assiduity in the use of appointed means; and the peculiar training afforded them by attendance for several years on the person of Him who taught as never man taught, must now, under God, be acquired by retirement, and meditation, and prayer, and the searching of the Scriptures; by the gradual formation of right habits, and the practical improvement of special gifts, under the tuition of wise and holy men, *the possession of the spirit of* Christ *being always presupposed.*

"This education of the sons of the Church, df right, and duty—nay, of necessity, (if we woulo keep her pure,) must be conducted by the Church herself. If it be the duty of the Church to *send forth* preachers of the Gospel, of the right spirit, who will love and will preach *the truth*, it cannot be less her duty, *first to train them*. For if they cannot preach, except they be sent, neither can they preach aright, unless they be trained aright. But how can the Church be assured that they will thus be educated, when she commits them to the hands of others, or is criminally inattentive to them herself? If youth of the right views and spirit are prepared by the Church's fostering care, under the gracious influences of the Holy Spirit, it matters little, in the comparison, by whom they are sent forth. But if the Church be corrupted in her ministry, it is poisoning the fountain of her influence; and every outfit, and every facility for sending forth such men, only aggravates the guilt of the Church, and the ruin of the world. We may associate ourselves with others, in general forms of combined action for the spread of the Gospel. In such forms, there is peculiar felicity, as well as perfect safety.—But *men* prone to error, and, (after all our training,) so imperfect—men subject to change, who are to be the mouth of God to men, and for whose doctrines the Church is held responsible, can never be safely committed for training, to other than the Church's hands. In this work there can be no safe confederacy. It were just as safe, and just as proper, to commit to the keeping of others, our conscience or our creed, as to alienate the birth-right of our sons to our parental oversight and ecclesiastical training. This is a field which we can never cultivate by delegation. While, therefore, every one must be left to the exercise of the right of judgment, and of the choice on this subject, we shall endeavor, by the grace of God, to put it in the power of the Presbyterian Church to educate, under her own eye, every son of the right spirit, looking to the ministry, who needs her aid.

"It has pleased God that the great body of those who are called to preach the Gospel should be poor in this world's goods. This fact constitutes a *peculiarity* in the great work of training men for the ministry.

Here the signers proceed to explain certain features peculiar to their own institution and denomination; (dwelling, by the by, upon an adaptedness in the latter to secure constitutional liberty in the appropriation of funds, which, we think, is possessed in a greater degree by our own happily constituted polity;) and conclude with the following statement of facts, interesting to *Churchmen* as an example "provoking to good works," and appeal to conscience, which we should be loath to consider less binding on *Churchmen* than on their fellow Christians.

"It is probably known to you, that we have already resolved to *refuse no applicant who comes properly qualified and recommended*. Even at this early date in the year's operations, we are *receiving* young men, at the rate of one per diem. The expenses also which necessarily attend, even the most economical forms of efficient agenceis, five or six of which we are now engaged in establishing in different parts of the Church, must be met by extra contributions; as they can never properly be derived from moneys directly devoted by the donors to the business of religious education.

"It is, therefore, obvious, that we cannot long sustain ourselves on this ground, without the spirited and extensive co-operation of the Church. To meet the exigency of the present moment, some of the Churches in Philadelphia alone, have given us $10,000; and if their sister Churches would now follow their most generous example, our Board would be prepared at once to educate all the sons of the Church needing our assistance.

"We solicit pastors and elders of the Church, and all others having influence, and all the friends of the Church, to unite with us in carrying forward this important work. Every Church might, on an average, sustain at least one scholarship of $75 per annum, and to this form of aid we are especially attached. In general, the very greatly enlarged operations of the Board, require a proportionate augmentation of patronage; and, as we need, so we confidently believe we shall receive, the hearty aid of the great body of our Churches. We refer you for further information, to our newly issued constitution and rules, and you will, in due time, be visited by our general, or some subordinate agent, who will more fully communicate to you our plans, our state, &c. But we earnestly ask, that in the mean time, this great interest may not be permitted to linger in your vicinity. If you have suitable young men, we are prepared to receive them, without limit as to number; and, we ask in return, your energetic aid, and your remembrance of us, from day to day, at the Mercy Seat.

"We only add, that the principles of the constitution, as well as the pledge given at the reorganization of the Board, render it impossible that the Board should become the organ of any exclusive party of men. Our field is the *Presbyterian Church*, in reference to *the world*. Our desire and our aim shall steadily be, to unite in this common cause, the real friends of the Church and her institutions, amidst those shades of party which exist amongst us, *so far as they consist with a support of our venerable standards, and the essential order of the Church.* We say from the heart, "in things necessary, unity; in things not necessary, liberty; in all things, charity."

Ohio.—The Rev. Mr. M'Ilvaine has not, as has been reported, declined accepting the proffered episcopate of Ohio. He withholds his decision until the subject is presented in a form which shall require it. In the mean while, the Standing Committee of the Diocese of Pennsylvania, having been applied to for their concurrence in the nomination, have refused to consider the subject, on the ground that the opinion of the House of Bishops, and the proceedings of the General Convention, in the case of Bishop Provoost, are decisive against the right of Bishop Chase to resign, and, of course, against that of the Convention of Ohio to proceed to the election of a successor. It is said that Bishop White sanctions this course.

Communicated for the Churchman.

Missionary Committee.—With a view to the information of missionaries acting under the appointment of the Missionary Committee of our diocese, and who may not be aware of the change of Treasurer in that body, the following extract is published from the minutes of their last meeting, held at Trinity Church, 17th October, 1831.

"On motion of Rev. Dr. M'Vickar, Mr. Benjamin M. Brown was put in nomination as Treasurer of the Committee, in place of Mr. Hubert Van Wagenen, resigned: whereupon Mr. Benjamin M. Brown was unanimously elected Treasurer.

"*Resolved*, That the regular missionary salary be continued at $125 per annum.

"*Resolved*, That the missionary salary be in every case estimated to commence from the date of the actual services of the missionary at the station to which he is appointed.

"*Resolved*, With a view to simplify the financial arrangements of the Committee, that the missionaries be instructed to draw quarterly, viz., on the first day of January, April, July, and October; their first draft being the amount of salary accruing from the date of entering on their duties, up to the first quarter day.

"*Resolved*, That the missionary duty be considered in every instance, as extending to the parts adjacent to the station.

"A true extract.

"John M'Vickar, *Secretary.*"

It will be seen by the above resolutions, that the drafts of the missionaries will be upon Mr. Benjamin M. Brown, *Treasurer:* direction, No. 61 Water-street,—and that their first draft will be for the account accruing from the date of entering on their present duties.

Geneva College.—Efforts are now making in this city for securing patronage and aid to this promising institution. The subjoined circular has just been received by us, with other documents for which, at this late hour, we are unable to make room. A highly favorable reference to the institution will also be found in the portion of Bishop Onderdonk's address which we give today.

New-York, Oct. 14, 1831.

The establishment of Geneva College was regarded with deep interest by the late Bishop of this diocese; because it was the result of the counsels and efforts, more particularly of members of our Communion; and because it would present a peculiarly favorable opportunity for the education of our own youth, under circumstances not hostile to the maintenance and increase of their attachment to their own Church. There is, indeed, no interference at Geneva, with the religious faith and worship of any student, to whatever denomination he belongs, and no effort to withdraw him from them. But as the village affords constant access to the ministrations of our Church, and the officers of the College are generally Episcopalians, by whom, and especially the President, religious instruction will be given to all those *whose parents or guardians may desire it*, our youth are in no danger of being drawn off from the Church; a circumstance of not frequent occurrence in the Colleges of our country. Peculiar facilities, too, have been, and probably will still be, provided in Geneva College for the gratuitous instruction of meritorious young men, destitute of the means of providing for the expenses of education, and desirous of devoting themselves to the holy ministry.

To the above considerations, I am happy to add my conviction, derived in part from personal observation, that in few colleges is the great business of instruction more faithfully and efficiently attended to.

The College, however, is suffering greatly for the want of funds. Most earnestly, therefore, do I commend the object of President Mason's appeal to the liberality of the members of our Church. Benjamin T. Onderdonk,
Bishop of the Diocese of New-York.

In the truth of the preceding statement, we fully accord.

Thos. Lyell,
W. Berrian,
J. F. Schroeder.

I fully concur in the observations made by the Bishop, in regard to the importance of Geneva College, and the interest which Episcopalians should take in its prosperity.

Jona. M. Wainwright.

I cheerfully concur in the statements made by the Bishop of the diocese, in relation to Geneva College. Henry Anthon.

I assent to the correctness of the Bishop's statements, as to the importance of Geneva College; and from a long and intimate friendship with President Mason, I believe the supervision of its concerns will be judiciously managed. I hope, therefore, that Episcopalians will patronize the institution. F. L. Hawks.

LITERARY.

Griffin's Remains.—These beautifully executed volumes, some time since announced, are now before the public. We are deceived if they do not command very general attention and admiration. The manly style, both of thought and expression,—the chaste elegance so well known as characterizing their lamented author,—the exuberance of intellectual material,—which are discernible in every part of the Essays, and the Tour, at which we have as yet had opportunity only to glance, cannot fail to receive their just meed of praise,—especially when it is remembered that they are the vestiges of the mind of one who had scarcely crossed the threshold of manhood. The biographical sketch prefixed by Dr. M'Vickar is worthy of the subject, and adds greatly to the interest of the volumes.

Introduction to Biblical Criticism and Interpretation.—Under this title, Dr. Turner, of the General Theological Seminary, proposes to publish a translated extract from Planck's "Introduction to Theological Science," with notes by the translator. Our acquaintance with that work is very slight; but sufficient to leave us impressed with a high opinion of its erudition and practical value. As to its principles—the name of the translator is a sufficient warrant that it will be found untainted by that poison which has so justly attached an odium to the very name of *German* theology. Dr. Turner says of the work,—

"It lays down with clearness and precision, the leading principles of criticism and interpretation; exhibits a sketch of the literature of these subjects; and shows how both are to be applied to the illustration of the sacred Scriptures. The author was a distinguished divine of Germany, and for the last forty years, his writings have held a high rank in the estimation of theological scholars."

The volume will contain from 200 to 250 pages, in long primer type, on good paper; the price not to exceed $1 75, and perhaps less. *All avails beyond the expenses of publication, will be conscientiously devoted to the aid of necessitous theological students.*

A work of this character, published with such an object, it is surely unnecessary to recommend to the patronage of our readers! We would remind them, that effectually to aid the author's charitable design, their patronage should be afforded as speedily as may be.

Mosheim's Ecclesiastical History.—Professor Murdock, late of Andover, has in press a "new and literal translation" of this well-known work, accompanied with copious additional notes, original and selected; to be comprised in three volumes, 8vo. That it will be a better production than M'Laine's lame and unfaithful translation, we have no doubt: but we wonder that Dr. Murdock should have wasted his labor on a work so miserably defective, and based on such erroneous principles, as that of Mosheim. It is a disgrace to English literature, that such a book should not have been long since superseded by an original work. Probably the high encomiums which it was greeted, at its first appearance, by Warburton, and several other leaders in the theological world, may have been the cause. In Germany, the reputation of Mosheim's work has been long extinct. First Schroedilck, and more lately Neander, are its allowed superiors. We are happy to say, that the last named valuable history has been translated by the Rev. Mr. Rose, of Cambridge, England, and may be shortly expected from the press in its English form.

Simeon on the Liturgy.—This well digested work on the Liturgy of our Church, we are happy to see placed within the reach of all inquirers into its claims and merits, by the cheap and convenient edition just issued by Mr. I. N. Whiting, of Columbus, Ohio. The zealous and enterprising publisher is about to publish an edition of "Slater's Original Draft of the Primitive Church,"—an invaluable and standard treatise. Its value to readers of the present day, would be very much enhanced, could the author's style be somewhat modernized,—a work which might readily be done by a qualified person, without any violence to the matter.

Education Reporter, (*Boston.*)—This valuable journal has been united with the *Annals of Education*, a monthly periodical, among the best and most useful advocates of education.

INTELLIGENCE.

DOMESTIC.

Confirmations.—The Right Rev. Bishop Brownell has returned from his visitation of the North-western part of his Diocese; after officiating in *twenty-two* parishes, and administering the rite of Confirmation to 301 persons. The following is the number confirmed in the several parishes:—Litchfield, 41; Canaan, 6; Salisbury, 10; Sharon, 12; New Preston, 21; Washington, 15; New Milford, 51; Roxbury, 11; Bridgewater, 14; Brookfield, 8; Reading, 8; St. James', Newtown, 11; Woodbury, 4; Northfield, 9; St. Peters', Plymouth, 52; St. Matthew's, Plymouth, 31.

Virginia.—Ordained, Sunday, Sept. 18, by the Right Rev. Bishop Meade, at Fredericksburg, Messrs. Bragg, and Stewart, from the Theological Seminary of Virginia. Confirmed, on the afternoon of the same day, at the same place, *seventy-two* persons. On the Thursday previous, in St. Stephen's, Culpepper County, *twenty-two* persons.—*Banner of the Church.*

Clerical Changes—The Rev. Isaac Peck, Rector of Christ Church, Gardiner, Maine, has been chosen assistant minister of St. Paul's Church, Troy, and has accepted the invitation.

The Rev Gustavus V. Cæsar, (a colored man,) formerly of the African Mission School in Hartford, sailed, with his wife, from Norfolk, for Liberia, in the brig Criterion, on the 2d of August.

Massachusetts.—A Special Convention of the Protestant Episcopal Church in the Commonwealth of Massachusetts, has been called by the Standing Committee of that Diocese, "to take into consideration the application of the Protestant Episcopal Church in the State of Vermont for leave to withdraw from the Eastern Diocese, and for no other purpose." The Convention will be held in Trinity Church, Boston, on Wednesday, the second day of November, at ten o'clock, A. M.

College Record—*Washington College.*—Important additions have, within a few days, been made to the Philosophical apparatus, in the departments of Mechanics, Hydrostatics, Optics, and Astronomy. In Chemistry, the means of illustration have likewise been greatly increased. The Mineralogical Cabinet has also been enriched, by a large number of rare specimens from Europe.—*Episcopal Watchman.*

Dickinson College, Carlisle, Penn.—Commencement, the 28th September. The degree of A. B. was conferred on 5, and that of A. M. on 17 Alumni. The degree of D. D. was conferred on the Rev. Jacob Schoonmaker, Jamaica, N. Y.; that of LL. D. on the Hon. Roger B. Taney, Attorney General of the U. S.

College of New-Jersey.—The annual Commencement of this institution was held on the 5th inst. The annual oration before the College Societies was delivered by Geo. M. Dallas, Esq., of Philadelphia. The degree of Bachelor of Arts was conferred on the members of the late Senior Class, 33 in number, and that of Master of Arts on 19 Alumni of the College.

The honorary degree of Master of Arts was conferred on Horatio Philips Vancleve, of the U. S. Army; Samuel Jones, of Philadelphia, and Seaborn Jones, Esq. of Georgia. The degree of D. D. was conferred on the Rev. Obadiah Jennings, of Nashville, Tenn. and the Rev. Luther Halsey, Professor of Didactic and Polemic Theology in the Western Theological Seminary at Allegany Town, Penn.

The University of Virginia.—The eighth session of this institution commenced on the 10th ult. The number of students now in attendance is one hundred and thirty.

Massachusetts Episcopal Missionary Society.—In the last "Banner of the Church," we find an interesting article relative to this Society. From this we learn that the

Receipts for 1830–31, are - - -	$1749 31
Expenditures " - - - -	1445 16

Of the operations of this Society in regard to the City Mission, the Report exhibits the following statements, which should serve much to encourage those who have engaged in a similar sphere of usefulness in our own city.

The number of families visited by the Missionary has been - - - - - - - - -	750
The number of families now under the Missionary's care is - - - - - - - - -	250
The average attendance at the Missionary Chapel is	250
The number of Communicants is - -	100
The number of children admitted to the Sunday School - - - - - - - - - -	400
The present number of Sunday Scholars -	165
The average attendance of Sunday Scholars	75
The number of persons confirmed - -	40
The number of baptisms - - - - -	107
The number of marriages - - - - -	49
The number of funerals - - - - -	40

and this among the very poorest of the poor, for whose souls no man seemed to care.

Massachusetts Episcopal Theological School.—In pursuance of the resolution of the Trustees, that until the regular opening of the School, on Easter Monday next, instruction should be given by the Professors to such students as should apply, a provisional course of instruction is now commenced. Candidates for orders, and others desirous to avail themselves of its advantages, are requested to make application to the Rev. Thomas W. Coit, Professor of Biblical Learning and the Interpretation of Scripture, who is Secretary of the Faculty.—*Banner of the Church.*

SUMMARY.

New-York City Mission.—Earnest and efficient movements seem to be making by our brethren in New-York to establish and maintain a permanent Episcopal Mission among the poor of that vast city. From our own observation we are satisfied that the sympathies of the members of our Church are not sufficiently drawn out, toward those near and local wants which can only be supplied by local attention and superintendence. The proportion of those who are destitute of the ordinary means of religious instruction in our larger cities, is much greater, we fear, than is generally supposed.—*Banner of the Church.*

St. John's Church, Fayetteville.—The new bell for this church, cast at the foundry of Mr. Hanks, in Troy, is ready for shipment, and said to be an excellent specimen of workmanship, and of a tone that cannot fail to give satisfaction. The following inscriptions, in raised letters, surround the bell:

"Tribute of love from St. Paul's Church, Troy, to St. John's Church, Fayetteville, 1831."

"In flammis perii. In amore surrexi. J. Hanks, facit, Troy, N. Y."

The Latin inscription may be thus rendered:

I perished in flames. I arose by love.

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following sums from the Treasurer of the Female Missionary Association of St. John's Chapel, viz. From a member of the chapel *five dollars*—from Mrs. B. T. Onderdonk, *one dollar*—from the Sewing Society attached to the Association, *twenty-four dollars.* He also acknowledges the receipt of *two dollars* from Miss Russell, of Rochester, by the hands of the Rev. Henry J. Whitehouse, and likewise of *three dollars* from Mrs. Seabury, *two dollars* from Mrs. Oscar Bullen, *five dollars* from Mrs. M'Vickar, sen., and *twenty-two dollars and fifty-eight cents* from sundry individuals of St. John's Church, Stamford, by their Rector, the Rev. Ambrose S. Todd.

JAMES SWORDS, *Treasurer*
Green Bay Mission Fund,
No. 127 Broadway, N. Y.

Oct. 19, 1831.

NEW-YORK P. E. TRACT SOCIETY.

Received, Oct. 14, 1831, Initiation fee of the Troy Protestant Episcopal Tract Society, Auxiliary to this institution, $2 00.

THOMAS BROWNING, Treasurer,
No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 20th, from the following persons, viz:—

G. Carr Grundy, 2—Rev. Wm. M. Weber—C. Mancius—G. L. Whitney—Sarah F. Roberts—Wm. M. Morison—Chiefs of first Christian Party of Oneida Indians—Wm. Stavely, $16—Rev. Ezekiel G. Gear—Latimer & Co.—Joseph Robins—Wm. Myer, P. M.—Rev. Ravaud Kearny—Rev. G. Upfold, D. D.—Rev. Robert Davis—J. F. Shores—Reuben T. Thom—John Thompson—Samuel L. Hyde—Ven. Archdeacon Wix.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending October 20th, to the following persons, viz:—

Rev. A. Gibbes, Charleston, care of A. E. Miller, one box per schr. Nile—L. J. Bisbee, Ogdensburg, per tow-boat Detroit—George L. Whitney, Detroit, per Mr. Whitaker—Prayer Book and Homily Society of Maryland, one box, and Baltimore Female Tract Society, one box, care of G. C. Grundy, Baltimore, per brig Pacific—Isaac White, Palmyra, per tow-boat Pennsylvania, one parcel—Latimer & Co., Philadelphia, one box, per U. T. Line—H. & E. Phinney & Co., Utica, per tow-boat Eclipse—Samuel L. Hyde, Norwich, per sloop Exchange—C. P. Mallett, Fayetteville, N. C., per schr. Eugenius.

TRUTH.

Friend, truth is best of all. It is the bed
Where virtue e'er must spring till blast of doom;
Where every bright and budding thought is bred,
Where hope doth gain its strength, and love its bloom.

As white as chastity is single truth,
Like wisdom calm, like honor without end;
And love doth lean on it in age and youth,
And courage is twice arm'd with truth its friend.

Oh! who would face the blame of just men's eyes,
And bear the fame of falsehood all his days,
And wear out scorned life with useless lies;
Which still the shifting, quivering look betrays?

For what is hope, if truth be not its stay;
And what were love if truth forsook it quite?
And what were all the sky—if falsehood gray
Behind it like a dream of darkness lay,
Ready to quench its stars in endless, endless night?

New Monthly Magazine.

From the American Spectator.

LINES WITH A LIBRARY TO THE COLONY OF LIBERIA.

Spirits of the classic dead,
Afric!—on thy shores we tread,
Gifts we bring, and treasures blest,
Wilt thou give us honor'd rest?

By old Egypt's glorious fame,
By Hamilcar's warrior-name,
By thy Delta's fruitful glebes,—
By the hundred-gated Thebes,
By ancient learning's sacred tomb,
We charge thee, grant us fitting room.

Heavy are the shades that roll
Pagan Afric!—o'er thy soul!
Torturing is thy lot of care,
With thy mourning is despair!
Like a pilgrim in the dust,
Spent with famine, parch'd with thirst,
We have heard thy wailing prayer,
Living bread to thee we bear,—
Water from a quenchless spring,
Hope in Christ to thee we bring.

Hartford, Conn. H.

PRACTICAL.

From the Episcopal Watchman.

"SUCH AS I HAVE GIVE I THEE."

Every Christian of active imagination, will find that perhaps as much of his time is spent in forming projects of beneficence, which are never effected, as in actually doing good. And society is often deprived of the services of benevolent persons who attempt little or nothing in works of charity, because they cannot accomplish *so much* as they would. Others are inactive, from the erroneous impression that nothing can be done by them without money, which they have not. So did not the apostle Peter reason, when looking on the impotent man, he said, "Silver and gold have I none, but such as I have give I thee,"—and immediately invoking the name of Jesus, healed him.

The poor themselves can do much good to their suffering brethren. They can *visit and console them.* By the power of sympathy, and especially of religious sympathy, affliction is disarmed of half its sting. They can *read the Scriptures to them.* "Unless thy law had been my delights," said the Psalmist, "I should then have perished in mine affliction." They can ascertain the causes and degree of their distress, and *make them known to the rich and benevolent.* Many are the men of philanthropy, whose secular business and employments are of a nature to deprive them of almost all opportunity, of knowing the necessities of the virtuous and unobtrusive poor around them. Many are the pious and wealthy of both sexes, whose charity funds are unemployed from the want of knowledge of proper objects. And many are those who are too indolent to seek objects of charity, and yet will listen to well-founded applications for relief. To all these, the poor man can have access, and will be readily listened to, when he solicits not for himself, but for his neighbor. The poor man thus is the almoner of the rich. Above all, they can *give the aid of their prayers.* No prayers can be more acceptable to God, than the prayers of his faithful people for their suffering or needy friends. None bring us nearer to the spirit of Him, whose benevolence is so rich and expansive; who loved us while we were yet in our sins; and who doeth good even to the evil and the unthankful.

EXAGGERATED DEVOTION.

The appetite for feverish agitations naturally prompts a quest of whatever is exorbitant in expression or sentiment, and as naturally inspires a dread of all those subjects of meditation which tend to abate the pulse of the moral system. If the language of humiliation is at all admitted into the enthusiast's devotions, it must be so pointed with extravagance, and so blown out with exaggerations, that it serves much more to tickle the fancy, than to affect the heart: it is a burlesque of penitence, very proper to amuse a mind that is destitute of real contrition. That such artificial humiliations do not spring from the sorrow of repentance, is proved by their bringing with them no lowliness of temper. Genuine humility would shake the whole towering structure of this enthusiastic pietism; and therefore, in the place of *Christian humbleness of mind,* there are cherished certain ineffable notions of self-annihilation, and self-renunciation, and we know not what other attempts at metaphysical suicide. —*Natural History of Enthusiasm.*

Meditation and prayer are like the spies that went to search the land of Canaan; the one views, the other puts down, and both bring home a taste of the fairest and sweetest fruits of heaven. Meditation cannot find out a real want but prayer will fetch in an answerable comfort.—Lord, it is my misery that I cannot be so perfect as not to want, but it is thy mercy that I cannot be so miserable as not to be supplied. If thy mercy be so free, I will never be poor; but I will meditate to know it; never know it but I will pray to supply it; and never rest till thou shalt do for me more than I can ask or think.—*Divine breathings of a pious soul.*

ON PRAYER,

A letter from J. D. Ballance to his Sister, written in 1827.

My Dear Sister,—In addressing you on religious topics, I feel that I know not where to begin. So many are the duties that belong to the Christian character, and so many the privileges of a real Christian, that I know not on which I had better write. Perhaps if there is one more important than another, as to its effects on the individual, it is prayer: If it be his constant source of delight, and continual enjoyment; if he loves prayer as affording him communion with his heavenly Father, then will he be going on from strength to strength,—then will he be rejoicing in his God. Believe me when I tell you, that in the Christian's experience, there is no higher enjoyment than intercourse and communion with the Father of spirits. It may also be called the source of life itself to him. It is the first act of an awakened sinner to 'ask that he may receive;' it is his continued practice through life, when brought into the liberty of the Gospel, 'to pray without ceasing;' and when arrived in the regions of blessedness, prayer will be turned to praise; and experiencing then the full fruition of all his hopes, and the happy possession of all that formed the subject of his prayers on earth, he will join with extatic delight in the chorus of the redeemed—'Unto Him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and the Father, be glory and dominion for ever and ever. Amen.'

Need I then add, pray constantly, pray fervently? there is a subtle enemy ever on the watch, to disturb our happiness and mar our peace: the best resource against him is prayer.

'Satan trembles when he sees
The weakest saint upon his knees.'

Do you want any further inducement to prayer, look to the example of our blessed Saviour. He spent whole nights in prayer; and are we satisfied with a few casual moments? O! let it be our aim that a spirit of devotion may accompany all that we do; for if we live in prayer, we shall die in praise!

I am, &c. ———.

Memoir of J. D. B., (London,) 1829.

DEVOTIONAL.

From the Episcopal Watchman.

"THE LORD BE WITH YOU."

"In all time of our adversity—in all time of our prosperity—in the hour of death—and in the day of judgment"—may our God save us! How little do we feel or understand of this affecting ejaculatory prayer of the minister at the altar! May He be ever with you, in reward for the sincerity of your faith—for your submission, patience, and fidelity. May the peace of the Lord ever rest upon you! Did we truly possess this blessed peace, the evils incident to our mortality would make little impression on us. Were we tempted in prosperity to forget God, we should implore this glorious fruit of self-denying faith. Were we in tribulation and sorrow of the flesh we should hasten to the foot of the cross—pour out our sorrows to Him, who careth for us, and pray for that peace, which passeth all understanding.

The peace of the Lord is far different from the peace of the unholy. Theirs is a false, delusive peace; won without self-denial—enjoyed prayerless and unsanctified. With them there is no sorrow for sin—no upbraidings of conscience. Their minds are in the tranquil and death-like repose of a volcanic lake, soon for ever to be disturbed. To them there is no comfort of spirit—no repose of soul. By them the "healing balm of Gilead's tree" is unheeded. The present is uncertain—the past but a dream—the future dark! "There is *no* peace saith my God for the wicked." Let the peaceful impenitent turn for a moment to the peaceful Christian, who is drinking the bitter cup of life's woes in its dregs. Behold him wasting in disease, broken down and shattered in his whole frame—still triumphantly and with unshaken fortitude steadily gazing upward. He will readily acknowledge, that to endure even the common calamities of life requires no ordinary degree of self-possession, steady nerve, and moral courage. But what name will be given to the Christian's peace, but that of "the peace which passeth understanding." What else could enable us to discern the hand of our Father and friend, in all the varied scenes of life—his mercy in adversity, and in prosperity his wisdom.

"The Lord be with you!"—May his ever-living, self-consoling peace ever rest upon you! "Some flowrets of Eden we still inherit, but the trail of the serpent is over them all." So says the poet! And the most devout Christian cannot hope to escape the lot of mortality. Some drops of gall are mingled in every cup we drink; and the peace of the Lord, for which we ought always to pray, enables us to pass through the day of fiery trial unscathed and unharmed. Let us, then, pray for this blessed peace of God. Let us await, in joyful hope and faithful confidence, the day when Christ himself shall bring us tidings of peace. And after our mortal warfare is ended, let us prepare to sing the song of peace in that haven of rest—

"Where the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

Z.

THEOLOGICAL EDUCATION.

For the Churchman.

CHRIST CHURCH EDUCATION SOCIETY.—SECOND ANNUAL REPORT.

The Directors feel pleasure in reporting the condition of this society, as improving.

They would respectfully call the attention of the Church, to the importance of the institution, and would request a hearty co-operation in its behalf.

By the decalogue, which contains a compendious summary of our duty toward God, and of that toward man, we are enjoined to love the Lord our God, with all our heart, and soul, and mind, and strength, and our neighbor as ourselves; and perhaps there is no design which tends to embrace both the above duties more fully than such as that which it is the object of this society to accomplish, namely, to raise up a body of Gospel messengers, who are to go abroad in the power and spirit of God, to proclaim forgiveness of sins, and righteousness and justification, through the blood of our Saviour. Other charities may relieve the temporal wants of mankind, causing the widow's heart to sing for joy, and reflecting and benevolent men to rise up and call them blessed; but the charity which we have in view, by its effects proclaims liberty to the spiritual captive, and the opening the prison door to those who are bound in fetters of sin, besides being admirably ordained to serve the cause of good order and morals, and indeed to prevent many of the most influential and primary causes of want and suffering. For experience and observation abundantly testify, that ignorance and vice, irreligion and poverty, are so closely allied, that although in numerous cases they may be found separate, yet they naturally produce the one the other. And our undertaking is not only calculated to effect an amelioration of man's mortal condition, but by spreading widely the truths of the Bible, to teach the way to Heaven, and to lead men to join with the angels in proclaiming glory to God in the highest. The dispensation of God's word being thus profitable for the life which is, and for that which is to come, we ought not to relinquish our efforts to diffuse the important benefits of spiritual information; but on the contrary, to exert ourselves warmly in support of our Education societies, whose results are mixed with no alloy or evil.—We are disposed, however, to congratulate ourselves and the Church, that so much has already been accomplished by the society and its supporters, although we would earnestly press upon the minds of all Episcopalians, the urgent necessity of doing more, much more. We address *Episcopalians,* but not in the language and with the feelings of mere sectarians; but, if we may so express it, as if we were addressing one of the grand divisions of the army of the Captain of our salvation. Separated from other denominations by certain distinctive principles, which we conscientiously deem important, we must act in concert with those of our persuasion, or the cause of the whole Church must suffer. Those of other denominations are aware of the force of such arguments, and many sects by their zeal in furthering the extension and influences of their own religious opinions, afford an example which we would do well to imitate. The American Education Society, for instance, has already helped to educate *twelve hundred* beneficiaries, and at this time assists in supporting *four hundred* students, with an income of between *thirty* and *forty thousand dollars;* while comparatively little has as yet been done by the Protestant Episcopal Church, to promote the interests of her Church Scholarship and Education Societies. But we are truly thankful at the present time to perceive that true benevolence and energetic exertions are increasing among us, and we anxiously hope and pray, that soon, very soon, our own Church may support and educate, at least, as many beneficiaries as those of other persuasions; and that she may send forth heralds of the Gospel, and build up her waste places, with as much or more zeal than that which actuates the conduct of any Christian denomination, in their own behalf. The cause which we advocate requires no less from us, and we trust that no less assistance will be given to it.

There have hitherto, however, been two embarrassing difficulties to be overcome before we could consider this task as likely to be accomplished: the first resulted from the very small number of persons who appeared willing to assume the responsibilities and duties of preachers, or missionaries; and the other arose from the want of funds to support those who might have been ready to offer their services for that purpose.—We rejoice in being able to state that the former of these obstacles has almost ceased to exist, and that at this time, there are more who are ready to receive assistance in their clerical studies, than we have funds to support: indeed, the Board have heard from every quarter of the country, of numbers who are desirous of devoting themselves to the ministry of our Church; young men of deep piety, and much promise, but who are obliged to abandon the idea, from their slender and inadequate pecuniary means. Numerous are the applications which have been made, during the first year, to different individuals of the Board for assistance from this society; the only answer which could be made them was, wait till our anniversary, and we will then see what can be done for you. The latter difficulty, therefore, requires present and effectual aid, in order to its removal; and we humbly trust that by God's blessing, we shall hereafter be led to perceive more clearly the line of our duty, and to increase our exertions and donations in behalf of Education Societies.

It seems at this moment, as if we were witnessing a solemn pause in the spiritual advances of our Church, in which, perhaps, we may be collecting all our strength, for greater and more spiritual exertions; which state of things, may indeed, be directed by God, to produce the most glorious events, or by our supineness and negligence, may be the means of our losing the ground which we have gained, and of calling down the divine displeasure upon us. During the last year or two, we have mourned the loss of many indefatigable and pious friends, whose talents and services, and whose tears and prayers, were devoted to the welfare of our Zion, and whose labors of love were blessed in the reviving and flourishing of the languishing vineyard of the Church. These have passed to their rest, and their places on earth now know them no more. How essential is it then, if we would wish to extend and carry on the expanding and benevolent views of such men as our late lamented Bishop, that we should share somewhat of his active and mounting spirit, of his piety and humanity! Brethren, we would call upon you, by your respect for his memory, and your regret for his loss—we would entreat you, by the considerations of philanthropy, and by all the motives of duty and piety, to aid us in a cause which is thus admirably calculated to produce so much benefit in life and death to ourselves and others, and to hasten the time when, owing to the wide spread of the Gospel, and the effusion of the Holy Spirit, none shall need to say to his neighbor, know thou the Lord, but all shall know him, from the least to the greatest.

There are at present three beneficiaries on our list, one of whom has been added since our last report, and there are several now, who stand ready to commence their studies, whenever the means to do so shall, in part, be supplied.

The amount of subscriptions for the year ending June last, is $438 83; the amount of expenditures $320 73, and the amount of moneys uncollected $78 50, leaving in the treasury the sum of only $39 60. The Treasurer's report will afford the particulars, which, with the accompanying remarks relative to unpaid subscriptions, your Board respectfully recommend to the attention of the members.

When we reflect on the little that men are generally disposed to do toward supporting institutions like this, we feel inclined to award much praise to this congregation, for what it has contributed; but when we remember what our duty and the commandments of God, require at our hand, we feel ashamed that we have done so little; and we would affectionately and earnestly call upon all to exert themselves, to take away this cause of reproach from amongst us.

Treasurer's Report.

Agreeably to the requisitions of the constitution, the Treasurer of the Christ Church Education Society, furnishes the following *Report.*

The total amount of subscriptions for membership, and as donations, for the year ending the 1st of July last, including $53 58, from the Fragment Society of this Parish, and $36 44, the sum collected at the last annual meeting, is		$438 83
There still remains due, moneys uncollected,		78 50
Showing the total receipts into the treasury, since the first formation of the Society, of		360 33
Of this sum there has been paid to the Rev. Geo. Upfold, Secretary of the Standing Committee of this Diocese, to be appropriated to the support of the three beneficiaries appointed by the board, - - - - -	$300 00	
Sundry expenses for printing subscription lists, notices of meeting of the board, and for report,	11 61	
Other expenses incurred for donation boxes, blank-books, &c.	9 12	320 73
Leaving a balance in the hands of the Treasurer of - - - -		$39 60

The Treasurer would here remark, that to meet the engagements of the coming year, (and they must be met by the 1st of January next,) the only resources of the society are, the amount in the treasury as stated above, the arrearages of the last year, and the moneys that will be collected from members in continuation of their annual subscriptions. When it is remembered how soon the society will be called upon to make payment for the second year, to the Secretary of the Standing Committee, for the support of its beneficiaries, the necessity of members complying with their terms of subscription, in paying all arrearages, is very obvious; and the importance of further subscriptions and donations is equally apparent, when it is recollected how great are the wants of the Church, and how much they might be relieved, were this society enabled, by the state of their funds, to extend their operations by aiding an additional number of young men in their efforts to become ministers of the Lord Jesus Christ. All of which is respectfully submitted.

After the reading of the report, the following resolutions were adopted:

1st. Resolved, That the report just read, be adopted, and published either in the form of a pamphlet, or by an insertion in the Churchman, as the Committee of Arrangements shall deem most expedient.

2d. Resolved, That the Society, deeply impressed with the truth of the statements contained in the report, relative to the want of clergymen, and the great number of those who are desirous to enter the ministry, but are debarred by the impossibility of obtaining pecuniary means to carry them through their preparatory studies, feel loudly called upon to make redoubled exertions, in reliance upon Divine aid, to augment the funds of this institution.

3d. Resolved, That while we regret that it is in our power to contribute so little to relieve the spiritual destitution of the Church, we feel bound to offer our sincerest thanks to the Great Head of the Church, for the blessing and prosperity that have already shone upon us; and encouraged to go on with increased effort in this labor of love.

October 4th, 1831.

CHURCH DOCUMENTS.

BISHOP GRISWOLD'S ADDRESS

TO THE SIXTEENTH CONVENTION OE THE EASTERN DIOCESE.

Assembled in Salem, Mass. September 28, 1831.

Brethren and Friends, beloved in the Lord; through whose merciful preservation we are permitted to assemble on this occasion; once more it becomes my duty to ask your patient attention to an Address, on the subject of my official performances, during the year ending at this time; the changes also which have taken place in this Diocese, and the present state of our Churches.

And, first of all, are we bound to unite our hearts in thanks and praise to the Father of mercies, for many and great blessings vouchsafed during this our last constitutional year. We have been preserved from desolating judgments, and calamitous events; and generally it has been in our parishes a season of health. Some few of our brethren, and much esteemed friends of the laity, it has pleased the Lord to remove by death; but however deeply we must lament their loss, a smaller number we could not in reason have expected. Of our Clergy, through the Lord's goodness, none have died. Our loss from the Diocese has indeed been great and severe—several of our most useful parish ministers have removed to other parts; and at no former period have our churches suffered more than they do now, from the want of faithful laborers; and yet with thankfulness may we add, that at no other period, in all human appearance, have the labors of those who continue with us, been more generally blessed. Our churches have increased, not in numbers only, but, we have good reason to believe, in piety and religious zeal; and never had we more reason to "thank God and take courage."

My own strength, through the divine blessing, has been so continued, that my labors have not been diminished; in no year have they been more abundant. The year preceding this last, I visited all our churches but six. In this which now expires, about the same number only have not been visited; and these few, with two or three exceptions, such as did not particularly need my services. Some have been visited twice, and I have done in that way as much as to visit all once each. In the course of the year I preached about two hundred times, and about thirty times administer the Lord's Supper. A particular account of all my official labors, would be too great a tax upon your patience. A narrative of my last journey, chiefly in Vermont, has recently been published. It is very much my duty, and I trust sincerely my desire, while it shall please the Lord to prolong my life, and give me strength, to do what little shall be in my power, to promote the interest and increase of the churches under our pastoral care. Those in Maine, and all on the west side of the Connecticut river have been visited once, and some few of them twice. In October, soon after the meeting of our last Convention, I made a journey in the western part of the Diocese, when the Rev. Mr. Horton was ordained Priest at Windsor, and appointed Pastor of the Church there; and it happily prospers under his ministry. I have thought it my duty generally to ordain Presbyters in the parishes where they are permanently to officiate; believing it, for reasons which must be obvious to all, to be of essential benefit. For this important purpose I have been ready to go, at any time, and to any part of the Diocese. Of all men a Bishop should be the least disposed to shrink from any labor, which will promote religion, and benefit the Church. No one is obliged to accept an office of such high responsibility: if we do accept it, we must, as our blessed Lord commands, *be the servants of all.* During the journey last mentioned, I preached in Pittsfield, where a few friends of our Communion had recently organized a parish. With much union, wisdom, and becoming zeal, they have persevered, and the Lord has greatly blessed them. Dr. Chapman, and some others, have performed services among them; but such is our scarcity of ministers, that they have not yet succeeded in obtaining a permanent supply of Gospel ministrations; and it is, of course, still more to their praise, that their numbers have very much increased, and that they have it in contemplation to build a church. When this is done, and a suitable clergyman settled with them, it will, we may well hope, be among our best churches, and a great blessing to that populous and very pleasant town. In that journey was also consecrated the new and very neat chapel, built by the parish in Great Barrington. The Rev. Mr. Gilbert officiates alternately in their two buildings, which adds much to the convenience, and some also to the numbers of those who attend the services of the Church. The new church in Blanford was also dedicated to the worship of God. A pious, faithful minister, stationed in Blanford, would be of very great use to our Church, and religion generally. The new church in Otis is nearly or quite finished. The Rev. Mr. Parker has the arduous task of supplying the two churches last named, in addition to his services in Lenox, where he resides.

In speaking of the state of our churches, I make no remarks upon those in which, during the year, there has been no material change. In our few churches in Maine, the change has been considerable. In Gardiner, we had a pleasant Convention of that state, on the 7th of June. The Rev. Mr. Doane, from Boston, attended; and the parish there appeared to be in a flourishing state. We ought to have not one only, but two clergymen in that place and vicinity. The Rev. Mr. Ten Broeck, from some circumstances, which so far as I can ascertain, arose from no fault of either of the parties concerned, has resigned the charge of the Church in Portland. The Rev. Mr. Olney, so far as the state of his health would permit, has kindly officiated in the parish since. I feel much pleased in stating, that the Rev. Mr. Muenscher has consented to take the pastoral charge of the Church in Saco, and has recently been instituted as its Rector. After struggling so long and so nobly with obstacles and discouragements, that excellent people are now well, and much to their satisfaction, supplied. One missionary at least is much needed in Maine.

In New Hampshire there has been some increase. The churches in Hopkinton and Holderness, are among the few which I have not visited. Those of Cornish, Claremont, Charleston, and Drewsville, I have visited twice; as also those of Windsor, and Bellows' Falls, in Vermont.—Some unpleasant occurrences induced the Rev. Mr. Blackaller to resign the charge of the small parish in Somersworth, at the Great Falls; immediately after which the people of the village called Salmon Falls, who were of various Christian denominations, with a noble and truly Christian spirit, united in inviting Mr. Blackaller to be their minister; and to his praise should it be said, that he has manifested a zeal remarkably disinterested, in refusing several invitations to other parishes, where his situation, with regard to worldly advantages, would have been much better; and continuing with that pious and very interesting people. In a very short time they erected a beautiful little church, and completely finished it in fine taste. To the generous efforts of that people in this good work, and to one gentleman especially, we are much indebted. On Sunday, the 24th of July, the house, by the name of Christ Church, was solemnly dedicated to God's holy worship. Many attended the services, and appeared to be not only pleased, but edified. Fifteen were confirmed in a village, in which, as I am told, two years ago, there was but one Episcopalian family. There was great appearance of piety and a considerable number had been recently, and I doubt not truly, converted to God. On that, and the following days, there were many services in that church, and at Great Falls, and at Dover. The clergy were willing to preach, and the people desirous to hear. And a blessing we may believe attended it. I have lately been informed that a deep interest in religion, and in the order and worship of our Church, is spreading in a wider circle around that happy Bethel. I have long been of opinion, that we of the Clergy should do more for our Church, and for religion generally, by attending in greater number, on such and other public occasions, and praying and preaching and teaching the people, more than heretofore we have done. Most other Christians devote much time to public prayers; and hearing the word; and they find their account in it: by it chiefly are their Churches preserved, and their numbers increased. However we may lament the abuse of preaching, it is ordered by Christ, as the chief instrument in converting the soul, and training men for heaven. How else can we so well, or so surely, induce our flocks to pray, and to seek after God, as by preaching and exhortation? or (as we are taught at our ordination) "with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same?" Hence it is that when Christians, who in some things err and depart from the due order of the Christian ministry, preach the doctrines of the cross, it is blest to those who hear: many are converted. Hence too it was, that St. Paul rejoiced and would rejoice, that Christ *was preached,* even, when it was *of contention.* He did not rejoice in the irregularity and evil motive of those who did it; but that Christ was preached: the doctrines of life were made known to men, and some good effected. Here you may see the fallacy of an argument, continually in the mouths of thousands, that when the preaching of any one is blest in the conversion of those who hear it, this fact is a proof that he is a minister sent and approved of God. But, in truth, it proves only, that preaching Christ is the means ordained of God, to convert the soul: it proves that Christ is preached, but not that the preacher is right in every thing. And it shows, what is worthy of our serious consideration, that they who *preach* Christ *of contention;* or, they who are irregular and schismatic, by earnestly preaching the doctrines of the cross, may be more instrumental in awakening sinners to righteousness, than others more orthodox, who are less spiritual in their preaching. We may venture to say, what I fully believe, that no Christians of any name can preach Jesus Christ with greater assurance, or better hope of success, than we of this Church. This we may well believe, not only from the soundness and liberality of our principles, the purity of our worship, and the apostolic order of our Church, but from experience; from the blessings in so many instances already vouchsafed to us. Considering the prejudices, and other obstacles, which we have had to contend with, and the little efforts to increase our numbers, which, compared with others, we have made, our increase in this Diocese, in numbers, and we trust, in pure and undefiled religion, has been wonderful.—Twenty years ago, we had but a very few church edifices, and the most of those in a state of decay. Since, almost all of them have been enlarged, or very much repaired, and more than forty new ones erected. Had we been during all this time, as zealous as we should have been, or even as, through God's grace, we are now, much greater would have been our increase. The Lord, as we may well say, is waiting to bless us. And particularly, should we be more spiritual, and more faithful, in our preaching. By this it is chiefly that God inspires men with "a hearty desire to pray:" and the more deficient our people are in the one, the more earnest and engaged, in season and out of season, should we be in the other.

On the day following the consecration, Monday the 25th of July, the Convention of New Hampshire met at Great Falls. The parish there, through the want of fostering care, is diminished and much discouraged. The few who still remain steadfast, are making laudable efforts to continue as a parish, and could we even now send a suitable minister to labor there, and in parts adjacent, there is reason to believe, that much good would be the result. From want of laborers, we are almost every where suffering. We should pray the Lord of the harvest to send them; and take such measures and make such efforts, as are necessary, to show that our prayers are in earnest and sincere.

In Rhode Island, the Church has never been more prosperous, or in a state more promising.—The most unfavorable circumstance, is the vacancy of Grace Church, in Providence. Some months since, the Rev. Mr. Fuller left this Diocese; since which they have had no settled minister. The Convention of that state, in June, which, from other engagements, I was unable to attend, was, I am told, very harmonious and happy. The churches in that state are doing well in missionary efforts. The Rev. Mr. Bachelder, who was ordained last July, in Taunton, is officiating as their missionary in Pawtuxet, where a new parish is recently formed. And gladly, if they had the means, and could find the man, would they employ another.

In Massachusetts, through God's blessing, the Church is also increasing; though here too, some things are unfavorable; here, too, we are suffering for want of laborers. Two more are needed in the county of Berkshire. The church in Northhampton is vacant; and in Springfield, we have none to officiate, where we ought long since to have had a large church. The Rev. Mr. Baury has been a few times to Hopkinton; and, till we can do better, it would be well if arrangements were made for his visiting that Church more frequently. Ever since my residence in Salem, I have much desired to find some suitable clergyman to officiate a few months in Marblehead, to ascertain whether the Church may not be revived in that place. The permanent establishment of our worship, would be, I am confident, a general benefit to that town, and to religion. The decline of our worship there, has been chiefly owing to our want of spiritual laborers. But the loss, or calamitous event, the most to be lamented, and by all of us the most severely felt, is the removal of our highly respected brether, the Rev. Mr. Potter, and his resignation of the Rectorship of St. Paul's Church in Boston. How justly he is respected by all, and how much beloved, I need not mention to those who hear me. As his resignation was the consequence of ill health, we must view his loss to this Diocese as a providential event, and hope and pray, that the same wise and good providence, which has hitherto remarkably preserved, through great trials, that noble parish, will overrule this want to the promotion of his own glory, and the good of his Church.

To be continued.

B. Curtis Brown, *Printer.*